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Bibliography of Jaina Literature

(Jaina Canons and its Commentaries,
Non-canonical Original Texts and its Commentaries)

(Vol. - I)

Compiled & Edited by

Dr. Samani Aagam Pragya
Dr. Samani Rohit Pragya
Dr. Vandana Mehta

Jain Vishva Bharati Institute
(Deemed University)

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Relevance of Jainism

Apart from art and architecture, literature portrays important cultural aspects of a country. In the history of India, Jaina literature has played a significant role. Not only does Jainism have a rich history, but its principles and philosophical concepts are very relevant in modern times too. Many national and international scholars including intellectuals are now taking interest in studying Jainism and present it in a modern perspective.

Realizing the importance of Jaina philosophy, Jaina Ācāryas and scholars produced a plethora of literature in various languages. There are many libraries, institutes and museums having extensive Jaina literature. To get the proper information regarding this vast literature, bibliography can be considered as the best way. Some works on Jaina bibliography have been done earlier by the scholars like A. Guérinot, Chhotelal Jain, S.R. Banerjee, Jyotiprasad Jain, Karl H. Potter, Royce Wiles etc. In that series, this work is also a humble effort to assist research scholars by providing them systematic information about Jaina literature from the very beginning to 2014.

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BIBLIOGRAPHY

OF

JAINA LITERATURE

(Jaina Canons and its Commentaries,
Non-canonical Original Texts and its Commentaries)

(Vol. I)

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BLESSINGS

Jain literature is comprised in various texts. To ease the access of the information of these varied texts is a productive endeavor. Dr. Samani Aagam Pragya, Dr. Samani Rohit Pragya and Dr. Vandana Mehta have prepared 'Bibliography of Jaina Literature'. Research scholars will be facilitated by this piece of work.

May 09, 2016 **Acharya Mahashraman**

Tejpur, Assam

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FOREWORD

A bibliography is the written documents of the items published on a subject. It normally helps the reader to understand what has been done on a subject, so that we can understand what subject has been touched by the scholar before writing on another subject. If the bibliography of the subject is known beforehand, we can take up a new subject not traversed before. Tha bibliography checks the repetition of the subject.

Coming back to a Jaina Bibliography, Guérinot and Chottelal Jain prepared a Jaina Bibliography in an exhaustive manner from its very beginning up to 1960. Subsequently Jaina Bibliographies were prepared sporadically by many others persons. After a long time Jain Vishva Bharati Institute (Deemed University) Ladnun, Rajasthan has taken up the task to prepare a Jaina Bibliography in a systematic manner.

Jain Vishva Bharati Institute has undertaken the project in a right spirit. I hope this will be succeeded by another publication in the same line. For Buddhist bibliography the Kern Institute at the University of Leiden in the Netherlands has been doing this job for a long time and many volumes have been published. Only a University or recognised Institution of learning can do this benevolent service to the public. The Jain Vishva Bharati Institute at Ladnun is such an Institute that meets the requirements .

The study of Jainism has been a fascinating object for European scholars. It was as early as 1805 that Henry Thomas Colebrooke wrote an article on the Prākṛta language in which the Jaina literature is written. The article, though a little antiquated today, gives us substantial material about the Prākṛta language and comes to the conclusion that Prākṛta or Jaina literature is as old as Saṃskṛta, though the literary origin is much a later than that of Saṃskṛta. In 1808 some scholars wrote another article on the Prākṛta literature vis-a-vis Jaina literature, though this was not a

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very elaborate article on the subject. It gives us the idea that Prākṛta or Jaina literature is also very old. In 1827, H.H. Wilson's *Sketch of the Religious Sects of the Hindus*, we are given some idea about the Jaina religion but without details. These were written on the Jaina religion, but no scholar has written the history of Prākṛta or Jaina literature before Albert Weber who wrote a treatise about *The Sacred Literature of the Jainas*, which has been translated into English by James Burgess and an Indian Antiquary. Thus far it is the earliest reference of the Jainism by a European scholar.

The history of Jaina literature is vast and varied. From hoary antiquity down to the 16th cent. A.D., covering a period of two thousand years, there were many kinds of Prākṛta or Jaina literary documents which have adorned the Prākṛta or Jaina literature. Though the speech of Lord Mahāvīra who preached somewhere in the 6th cent. B.C., though codified in the 5th cent. A.D., about a thousand years later, it is regarded as the earliest specimen of Jaina and Prākṛta literature, known as *Āgama* text. And even on the *Rāmāyaṇa* and *Mahābhārata* themes were written by the Jainas in Prākṛta. Even *Purāṇa* type of literature was also written by Jainas, later on the *kāvya*-s, grammar, metres or *alaṅkāra*-s and many other subjects were written by the Jainas as well. Thus it went parallel to Saṃskṛta literature and it can be seen that Prākṛta Jaina literature is in no way inferior to Saṃskṛta literature.

The chief merit of this work lies in bringing out the data of more than seven thousand publications on Jainism. I think this will be a wonderful work for researchers as it includes a systematic description of texts, subject-wise information and chronological list of authors and commentators.

I congratulate Samaniji-s and Dr. Vandana Mehta for producing this valuable academic piece of work. I wish them a bright academic progress.

–Prof. Satya Ranjan Banerjee
Emeritus Professor, Jain Vishva Bharati Institute, Ladnun
Quondam Professor, Kolkata University, Kolkata

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ACKNOWLEDGEMENT

Apart from art and architecture, literature portrays important cultural aspects of a country. In the history of India, Jaina literature has played a significant role. Not only does Jainism have a rich history, but its principles and philosophical concepts are very relevant in modern times too. Jainism can provide solutions to many of the current global issues. Many national and international scholars including intellectuals are now taking interest in studying Jainism and present it in a modern way.

Realising the importance of Jaina philosophy, Jaina *ācārya*-s and scholars produced a plethora of literature in various languages. There are many libraries, institutes and museums having extensive collections of Jaina literature, Jain Vishva Bharati Institute being one of them. It has more than 10,000 Jaina books in its central library. Samaṇī Charitra Prajñā, Vice-chancellor of Jain Vishva Bharati Institute, envisioned to create a Jaina Archive, where research scholars can access the rich heritage of Jaina literature and other materials on Jainism. Undoubtedly the idea was great, but the collection of books was not an easy task. Simultaneously, the idea of preparing a bibliography of Jaina literature was conceptualized by eminent Prof. Satya Ranjan Banerjee. It was decided to prepare a bibliography before collection of books as in the interest of time it would facilitate research scholars to at least have information of all literature available before they can actually locate the books.

To have authentic information on all Jaina literature was a challenging job as there are numerous books in various institutes, by various publishers and many others. Moreover to compile the information of all the books in one attempt seemed a Herculean task. It was decided to prepare a bibliography of only those books which could be used for research work. The criterion for selecting the books was based on the content of the books. Various institutes and libraries were personally visited and the contents of books was

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studied to prepare the bibliography. It is inevitable that many books might have been omitted, but it is an on-going process. New books by new authors and publications are emerging frequently. In future, this project work can become even more inclusive. Along with the bibliographical work, collecting the books, preparing the data of institutes, journals, publishers are also taken as part of this project work. Progress to date has been achieved level with the blessings, wishes and assistance of many people. We would like to sincerely acknowledge all of them.

At first, we express our profound reverence to His Holiness Ācārya Śrī Mahāśramaṇajī, for bestowing his blessings which we felt every moment while doing this project work. We are grateful to Sādhvī Pramukhā Kanaka Prabhājī and Mukhya Niyojikā Sādhvī Vishruta Vibhājī whose inspiration always helps us to foster confidence to accomplish our goals. We pay our thanks to Niyojikā Dr. Samaṇī Riju Prajñā who is ready to provide us with any form of assistance required.

We owe an enormous debt of gratitude for guidance and assistance of honourable Samaṇī Charitra Prajñā, the Vice-chancellor who actually became the driving force for us to dedicate ourselves to this research work. She also provided all the required facilities to complete this task successfully.

We are indebted to Prof. Satya Ranjan Banerjee who actually sowed the seeds of this work by highlighting the need of such bibliographical work. We started working under his guidance. Though the pattern of work envisioned by him was different to the method we chose to follow, his precious guidance to make the work more useful for research students and scholars is highly appreciated. We are particularly grateful to him for helping to structure the entire project.

We are very much thankful to Prof. Sagarmal Jain, Prof. Damodar Shastri who are the renowned scholars of Jainism, for guiding us and giving valuable suggestions. We pay our gratitude to Prof. Nalini

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Balbir and Prof. Rudi Jansma for their precious time, worthy suggestions and guidance.

We are especially grateful to Dr. Anil Dhar, registrar of the Institute, who along with giving the required guidance, fulfilled our project related requirements too. We express our special thanks to Prof. Samaṇī Chaitanya Prajñā, head of the department of Jainology and Comparative Religion and Philosophy, who kindly provided her constructive suggestions.

We extend our thanks to Prof. Samaṇī Kusum Prajñā, Samaṇī Gautam Prajñā, Samaṇī Samyaktva Prajñā, Samaṇī Maryada Prajñā for extending there support as and when needed.

We especially thank Mahimaji, Kiranji, Varsha, Vinod, Rohit and all other staff members of Vardhaman Granthagar (JVBI library) who were helpful in providing required books for collecting bibliographical information. This volume of bibliography includes the bibliography of about 8000 books. To collect information about these books, along with Jain Vishva Bharati we have received help from various other libraries too. We would like to acknowledge staff of Bhogilal Leherchand Institute, Parshwanath Vidyapeeth Research Institute, Varanasi; L.D. Institute of Indology, Veer Sewa Mandir, New Delhi, Mahavir Aradhana Kendra, Koba, Gandhinagar; Lal Bahadur Shastri Rastriya Sanskrit Vidyapeeth (Deemed University), Delhi; Patan Gyan Bhandar, Patan; Royal Asiatic Society, Calcutta; National Library, Calcutta; Central Library of Mohanlal Sukhadia University, Udaipur; Kundkunda Gyanpeeth, Indore; too. Besides this, to get information on more books and the data of Jaina institutes, Jaina publishers, Jaina research journals and Jaina scholars we visited applicable websites also. We would like to recognize www.jainelibrary.org, www.worldcat.org and all other online sources too.

We are obliged to all Jaina scholars who provided us with their updated scholarly bio-data. We take this opportunity to render our

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gratitude to all eminent scholars whose bibliographical work provided us the idea of structuring t . . . . .

Along with preparing the bibliography of Jaina Literature, physical collection of as many Jaina books is one of the major aims of this project. Under this project we have purchased about 600 books for our Archives with the generous support of Alok Baradiya who sponsored the literature through Ratan Devi Bhairon Lal Baradiya Charitable Society. Some books having International publishers were provided and sponsored by Shri Ramesh Parmar, New Jersey. We appreciate their kind benefaction. We are grateful to Dr. Jasbir Singh, in charge of Vardhaman Granthagar, who helped to contact and follow up with the publishers to get the books on time. We are particularly grateful to Shri Rajeev Shah, London and Mohan Siyol, JVBI, Ladnun, who unselfishly put his time and efforts to edit the required portion of this work.

To put all the data together in a proper system was a difficult task, but nonetheless got completed with the help of many staff members. We would like to pay our thanks to Anoop Khoja, who composed and finalized this work. Along with this, Pawan Sain and Sohan Ram Khilery supported us as per the need. We would also like to thank everyone not named in particular, who assisted in any manner in the preparation of these volumes.

Dr. Samani Aagam Pragya
Dr. Samani Rohit Pragya
Dr. Vandana Mehta

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CHART OF DIACRITICAL MARKS

अ = a	आ = ā	इ = i	ई = ī	उ = u	ऊ = ū	ऋ = ṛ
ए = e	ऐ = ai	ओ = o	औ = au	अं = aṃ	: = ḥ	ऌ = ḷ

क = ka	ख = kha	ग = ga	घ = gha	ङ= ṅa
च = ca	छ = cha	ज = Ja	झ= Jha	ञ = ña
ट = ṭa	ठ = ṭha	ड = ḍa	ढ= ḍha	ण = ṇa
त = ta	थ = tha	द = da	ध = dha	न = na
प = pa	फ = pha	ब = ba	भ = bha	म = ma
य = ya	र = ra	ल = la	व = va	
श = śa	ष = ṣa	स = sa	ह = ha	
क्ष (क्+ष)=kṣa	त्र (त्+र)=tra	ज्ञ (ज्+ञ)=jña		

ों = õ	ीं = ĩ	एं = ẽ	आं = ã

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INTRODUCTION

Jainism is an independent Indic religion. Amongst the other ancient Indian religions, it is quite distinct in philosophy and way of living. Ever since ancient times to the present day it has continued to flourish, along with other religions, in different parts of India and abroad. Jaina monks and householders played an important role in various parts of India in shaping the political, social and religious events during the different epochs of Indian history. In comparison with the spare and small population of Jainas, their achievements in enriching the various aspects of Indian culture are indeed significant. The role of the Jainas within the Indian culture has been so vast that the history of India would be incomplete without reference to them.

Old Jaina caves, temples, holy shrines are ancient and intricately artistic. Jaina inscriptions and literary works in different languages illustrate the antiquity and richness of Jainism. The *Śāstra-bhaṇḍāra*-s (i.e. collections of manuscripts) contain rich literary material. There are some works which are very important from the standpoint of knowing Jaina history.

J.C. Jain's work *Ancient India as Depicted in the Canons* and B.C. Law's text *India as Described in the Early Texts of Buddhism and Jainism* are useful to comprehend the early history of Jainism. These scholars have critically examined various literary sources in order to reconstruct the history of Jainism.

More examples are *Kumārapāla-carita* of Ācārya Hemacandra edited by Muni Jinavijaya, *Prabhandhakośa* of Rājaśekhara, *Prabhāvakacarita* of Prabhācandra, *Purātana Prabandha Saṅgraha*, *Kathākośa Prakaraṇa* of Jineśvarasūri and *Vividhatīrtha-kalpa* of

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Jinaprabhasūri, *Prabandha-Cintāmaṇi* of Merutuṅga translated by Hajari Prasad Dvivedi, etc.

Additionally, *Samarāiccakahā* of Haribhadra Sūri and *Upamitibhava-prapañcakathā* of Siddharṣi edited by Hermann Jacobi and *Bṛhat-kathākośa* of Hariṣeṇa, *Dhūrtākhyāna* of Haribhadra Sūri and *Kuvalaya-mālā* of Udyotana Sūri edited by A.N. Upadhye, also throw further light on the history of Jainism. *Yaśastilaka* and *Indian Culture* of Handiqui is important for the history of Jainism from a cultural point of view. The extracts from the *Kharataragaccha Paṭṭāvali* and *Tapāgaccha Paṭṭāvali* by Johannes Klatt gives a plethora of information about the history of Jainas.

We can see the vast contribution of Jaina in various fields through literature. The most creditable contribution of Jainas is in the field of philosophy, metaphysics, ethics, language, art and archeology. The authors of the Jaina literature have also made enormous contributions in many other fields such as religious, political, scientific, logic, poetic, grammar, lexicography, astronomy, astrology, geography, medicine, etc.

Jaina literature has also been very important in the development of Indian languages, for Jainas always took care that their writings were comprehensible not only to the scholars but also to the masses. Hence, the canonical writings and the earliest commentaries are written in Prākṛta dialects with a gradual shift to Saṃskṛta and various modern Indian languages as time evolved. It is an established fact that the Jainas have enriched various regional languages especially Hindi, Gujarati, Kannada, Tamil and Telugu. It can be said that the survival of Jainism, though a minority community, became possible through its rich literature which is available in various languages.

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Development of Jaina Literature

Since ancient times Jaina Literature developed in various fields. Below is a brief account of its development.

Ancient Literature of Jainas

In Jainism, *tīrthaṅkara*-s hold the highest reverence. They are the pure and perfect souls without any attachment and hatred. Lord Ṛṣabha was the first and Lord Mahāvīra was the twenty fourth *tīrthaṅkara*. The teachings of *tīrthaṅkaras are* compiled in holy texts called *Āgama*-s. Today, whatever *Āgama*-s are available they are the preachings of Lord Mahāvīra. They are known as *nirgrantha pravacana*, more precisely *dvādaśāṅgī* or *gaṇī-piṭaka*.

At this point one may ask whether there was any kind of Jaina literature prior to Lord Mahāvīra. Actually, literature comprises two elements, one is the words and the second is ideas or thoughts. On the basis of these two elements, Jaina literature is referred as two – *Dravya Śruta* and *Bhāva Śruta* respectively. No *Dravya Śruta* (written literature) is available belonging to the period before Lord Mahāvīra. However, certain literature composed by chief disciple of (Gaṇadharas) of Lord Mahāvīra (particularly *Dṛiṣṭivāda*) is considered to be *'Bhāva Śruta'*, the knowledge, which was prevalent in the *Śramaṇa* tradition, before *Dvādaśāṅgī*. Hence they are called "*Pūrva*". There are fourteen *pūrva*-s. They are as follows:

(1) *Utpādapūrva* (2) *Agrāyaṇīya* (3) *Vīryānuvāda* (4) *Astināstipravāda* (5) *Jñāna-pravāda* (6) *Satya-pravāda* (7) *Ātma-pravāda* (8) *Karma-pravāda* (9) *Pratyākhyāna* (10) *Vidyānuvāda* (11) *Kalyāṇavāda* (*Avandhya* according to Shwetambar) (12) *Prāṇāvāya* (13) *Kriyāviśāla* (14) *Loka Bindusāra.*

From the names of these *pūrva*-s, one can infer their subject matter too. It is evident that *pūrva*-s contain not only contemporary religious, philosophical and moral views but also include various topics related to different arts and sciences such as astronomy, astrology, *āyurveda, śakunaśāstra, mantra-tantra,* etc.

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There are some differing opinions regarding *pūrva* literature. Some thinkers opine that certain knowledge pertaining to the period of Lord Pārśva was prevalent in the period of Lord Mahāvīra. Such knowledge existed prior to Lord Mahāvīra and therefore is called *pūrva*.[1] However, according to Ācārya Abhayadeva, Gaṇadhara-s composed some literature before the composition of *dvādaśāṅgī* (12 *aṅga* literature). This literature was composed prior to *dvādaśāṅgī* and thus it is called *pūrva*.

Walther Schubring presents Abhyadeva's view as, "The *Aṅga*-s were composed by a Gaṇadhara-s either immediately in the spirit of the preceding (*pūrva*-s) oral tradition or indirectly after first (*pūrva*) having established that tradition (*atthaṃ bhāsai arahā, suttaṃ ganthanti gaṇaharā, Āvaśyaka Niryukti*, 92). But he does not derive the *aṅga*s from the *pūrva*-s. If this had been the case, the *pūrva*-s would have been absorbed in the *aṅga*-s. Instead we read in the survey of what the *aṅga*-s contain that the 12th of them (which was lost) included the *pūrva*-s and other topics. Hence, it follows that the two series were parallel to, not dependent on, each other."[2] Whatever may be the possibility, nonetheless it proves that *pūrva* are prior to *dvādaśāṅgī*.

Today, *pūrva*-s are not considered independent of *dvādaśāṅgī*. The twelfth *'aṅga'* of *dvādaśāṅgī* is *'Dṛṣṭivāda'*. It has five sub-divisions. These 14 *pūrva*-s are included under the division *pūrvagata*. *Pūrvagata* knowledge was very profound and so deep that it was difficult for a common person to understand. Hence, to simplify the *pūrva*-s for the less intellectual, 11 *aṅga*-s were composed as said by Jinabhadragaṇi Kṣamāśramaṇa in *Viśeṣāvaśyaka Bhāṣya, gāthā*, 554.[3]

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[1] *Jaina Āgama Sāhitya: Manana Aur Mīmāṃsā*, Ācārya Devendra Muni, p. 9.

[2] *The Doctrines of the Jainas*, Walther Schubring, p. 74.

[3] *Jaina Āgama Sāhitya: Manana Aur Mīmāṃsā*, p. 10.

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Unfortunately this '*pūrva*' literature could not be preserved as in ancient times in India the sacred works were not written down for several centuries. During that period knowledge was transmitted from guru to disciple orally. For some reason or other, there was no tradition of writing, be it Vedic tradition or Jaina tradition.

For instance, in the case of the Vedic literature, its sacredness was partly responsible for this. It was probably feared that the most sacred possession of the race might pass into profane hands. Furthermore, the necessary guidance for cultivating proper accent and intonation, a point of great importance, could be given from the lips of an animate teacher and not from the pages of an inanimate book. Moreover, there was a danger of a scribe committing dittographic and holographic errors and at times misreading the characters and thus transforming the original out of recognition.[4] Hence, it was customary to transmit learning from generation to generation orally.

On the contrary, Jainas have quite a different reasoning. It appears that their desire of strictly observing their noble and ennobling *mahāvrata* viz. *aparigraha* prevented them from resorting to writing. Moreover, those saints who kept manuscripts were denounced (as per *Daśavaikālika Cūrṇi, Niśītha Bhāṣya*, the *Bhāṣya on Kalpa*,[5] etc.). Further, penances were prescribed to those who wrote even one letter. But in course of time these rules were modified, so much so that permission was given for keeping any of the five types of manuscripts pertaining to the *niryukti*-s of *Kālikasūtra*, after appreciating that the intellect, grasping power and retentive capacity of the monks were waning.[6] Later on, it was deemed to be absolutely necessary to prepare a number of manuscripts of the Jaina canonical literature.

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[4] *A History of Canonical Literature of the Jainas*, H. R. Kapadiya, p. 56.
[5] *Āgama Yuga Kā Jaina Darśana*, Dalsukh Malvaniya, p. 13.
[6] *A History of the Canonical Literature of the Jainas*, p. 56.

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Gradually due to complexity, lack of memory, or perhaps any other reason, learners omitted reciting the 12th *Āgama*. Only 11 *aṅga*-s were revised. Consequently, a time came when the knowledge of the 12th *aṅga* deteriorated. Ācārya Bhadrabāhu (170 years of *Vīra Nirvāṇa*) was the last knower of all the 14 *pūrva*-s.

Although the *pūrva*-s were lost, there are references to the *pūrva*-s found at many places in texts of the later period. Examples are : Some chapters of the *Daśavaikālika*, like – the 7th chapter from the 6th *pūrva*, the 3rd chapter from the 7th *pūrva*, the 5th chapter from the 8th *pūrva*, remaining chapters from the 9th *Pūrva*, *Pannavaṇā*, *Dasāo*, *Kalpa*, *Vyavahāra*, *Ogha*, *Āvaśyaka*, *Uttarādhyayana* (2nd Chapter), *Ṣaṭkhaṇḍāgama*, *Kasāyapāhuḍa*, etc.

Regarding the extinction of Jaina ancient literature there are two different views. According to the Shvetambar tradition, the 12th *aṅga* (*dṛṣṭivāda*) is lost, while according to the Digambara tradition, Ācārya Dharasena was the knower of the 12th *aṅga* and all other *āgama*-s are lost.

Let us now discuss in detail how Jaina *āgama*-s became extinct:

After 160 years of Lord Mahāvīra's *nirvāṇa*, Magadha (Pataliputra) had to endure a calamity of 12 years of famine. This adversely affected the study of the Jaina saints who could hardly get sufficient alms even by begging door to door. This resulted in the loss of memory and forgetting the 12th *aṅga* named *dṛṣṭivāda*. Later, when the natural conditions became conducive, all saints who were conversant with the knowledge of *āgama*-s, assembled in the meeting of *Śramaṇa Saṇgha* at Pataliputra, wherein eleven *aṅga*-s were compiled. The 12th *aṅga*, *dṛṣṭivāda* could not be compiled as none of the *muni*-s present there had any knowledge of it. Thereupon, they sent a pair of *muni*-s, technically called *Saṅghāṭaka*, to Bhadrabāhusvāmī who was practicing *Mahāprāṇadhyāna* in Nepal, for, he was the only one who knew it and was in a position to teach *dṛṣṭivāda*. All the *muni*-s declined to learn except Sthūlabhadra. However, Sthūlabhadra too could not master all

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the 14 *pūrvā*-s due to overt display of knowledge by him. Bhadrabāhusvāmī withheld the meaning of the last four *pūrva*-s to him. Thus, the meaning of the last 4 *pūrva*-s was lost in *Vīra Nirvāṇa* 170, the year in which Bhadrabāhusvāmī died.

Later, after 827 years of *Vīra Nirvāṇa*, it was in the time of Skandila Sūri that a famine lasted for 12 years. Some say that it worked havoc on the Jaina scriptures while others say that it so happened that all the principle *Anuyogadhara*-s except Skandila Sūri died in Northern India. So Skandila summoned a council of Jaina *muni*-s at Mathura and noted whatever could be gathered from them. At the same time, Nāgārjuna Sūri (not the famous Buddhist Nāgārjuna of Nalanda University) Vallabhī too made a similar kind of attempt.

During the councils Skandila Sūri and Nāgārjuna Sūri both have written the *Āgama*-s. Unfortunately, it so happened that the version of one did not tally with that of the other in its entirety. So an attempt to improve on this scenario was later initiated by the council that met at Vallabhī, under the able tutelage of Devardhigaṇi Kṣamāśramaṇa after the terrible famine, which lasted for 12 years, came to an end. At this council, all the important works of the Jainas then available were written down. This event is technically known as *pustakārohaṇa* of the Jaina *Āgama*-s or redaction of the Jaina canon. It appears that the Skandilīya-s who had attended this council believed that this redaction of Jaina canon could be dated as Vīra Nirvāṇa 980 whereas the Nāgārajunīya-s said that the correct date was Vīra Nirvāṇa 993. Thus, this difference had its origin in the fact that some *muni*-s thought that 980 years had then elapsed since the *nirvāṇa* of Lord Mahāvīra, whereas others thought that 993 years has elapsed. Whatever may be the exact date, this redaction of the canon has been a momentous event in the Jaina annals.[7]

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[7] *A History of the Canonical Literature of the Jainas*, pp. 55-58.

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Besides this, some scholars believe that one more council was held at the time of King Kharavela (2nd cent. BCE), on the Kumaril Mountain, in Orissa.

According to the Shvetambar tradition, 45 *Āgama*-s compiled by Devardhigaṇi Kṣamāśramaṇa still exist while the Digambara tradition believes that they gradually disappeared. The language of the canon is Prākṛta, which is known as *Ārṣa* (i.e. the language of the *ṛṣi*-s) or *Ardha-Māgadhī* (i.e. half-*Māgadhī*). Lord Mahāvīra himself is said to have preached in this language.[8]

Though the numbers of *āgama*-s accepted by different sects of the Śvetāmbara tradition differs, here a detailed description of about 45 *āgama*-s is given. All 45 *āgama*-s are mainly divided into two : *Aṅga Praviṣṭa*-s and *Aṅga Bāhya*-s. *Aṅga Praviṣṭa*-s are considered to be the compositions of *Gaṇadhara*-s while *Aṅga Bāhya*-s are authored by *Sthavira ācārya*-s (muni-s having the deep knowledge of Āgama-ṣ). *Aṅga Bāhya* is further categorized as: (a) *Upāṅga* (b) *Mūla* (c) *Cheda* (d) *Prakīrṇaka* and (e) *Cūlikā*.

(i) The twelve *Aṅga*-s are : 1. *Āyārāṅga-sutta (Ācārāṅga-Sūtra)*, 2. *Sūyagaḍāṅga (Sūtrakṛtāṅga)*, 3. *Ṭhāṇāṅga (Sthānāṅga)*, 4. *Samavāyāṅga*, 5. *Bhagavatī Viyāhapaṇṇatti (Vyākhyā-Prajñapti)*, 6. *Nāyādhammakahāo (Jñātādharmakathā)*, 7. *Uvāsagadasāo (Upāsakadaśā)*, 8. *Antagaḍadasāo (Antakṛddaśa)*, 9. *Aṇuttarova-vāiyadasāo (Anuttaropapātikadaśā)*, 10. *Paṇhāvāgaraṇāiṃ (Praśna-Vyākaraṇa)*, 11. *Vivāgasuyaṃ (Vipāka-Śrutam)*, 12. *Diṭṭhivāya (Dṛṣṭivāda)*.

There are five sections of *Dṛṣṭivāda* :

1. *Parikarma*
2. *Sūtra*
3. *Anuyoga*
4. *Cūlikā*
5. *Pūrvagata.*

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[8] *History of Indian Literature*, M. Winternitz, p. 414.

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(ii) (a) The twelve *Uvaṅga*-s *(Upāṅga*-s*)* are : 1. *Uvavāi (Aupapātika)*, 2. *Rāyapaseṇaijja or Rāyapaseṇaiya (Rājapraśnīya)*, 3. *Jīvābhigama (Jīvābhigama)*, 4. *Pannavaṇā (Prajñāpanā)*, 5. *Sūrapaṇṇatti (Sūryaprajñapti)*, 6. *Jaṃbūdīvapaṇṇatti (Jambūdvīpa-Prajñapti)*, 7. *Candapaṇṇatti (Candraprajñapti)* 8. *Nirayāvali (Niryāvalikā)* 9. *Kappāvaḍansiāo (Kalpāvatṃsikā)*, 10. *Pupphāo (Puṣpikā)*, 11. *Pupphacūliāo (Puṣpacūlikā)*, 12. *Vaṇhidasāo (Vṛṣṇidaśā)*.

(b) *The four Mūla-Sutta*-s (*Mūla-Sūtra*-s) are *:* 1. *Uttarajjhayaṇāṇi (Uttarādhyayana)*, 2. *Āvassaya (Āvaśyaka)*, 3. *Dasaveyāliya (Daśavaikālika)*, 4. *Piṇḍanijjutti (Piṇḍa-Niryukti)*. The third and fourth *Mūla-Sutta*-s are also sometimes given as Ohanijjutti (Ohanijjuti).

(c) The six *Cheya-Sutta*-s *(Cheda-Sūtra*-s*)* are *:* 1. *Nisīha (Niśītha)*, 2. *Mahānisīha (Mahā-Niśitha)*, 3. *Vavahāra (Vyavahāra)*, 4. *Āyāradasāo (Ācāradaśā) or Dasāsuya-khaṃdha (Daśāśrutaskandha)*, also called briefly *Dasāo (Daśā)*, 5. *Kappa (Bṛhat-Kalpa) and* 6. *Pañcakappa (Pañca-Kalpa)*. Instead of *Pañca-Kalpa* Jinabhadra mentions it as *Jīyakappa (Jītakalpa)*.

(d) The ten Paiṇṇa-s *(Prakīrṇaka*-s*)* are : 1. *Causaraṇa (Catuḥśaraṇa)*, 2. *Āurapaccakkhāṇa (Āturapratyākhyāna)*, 3. *Bhattapariṇṇā (Bhakta Parijñā)*, 4. *Saṃthāraka (Saṃstra)*, 5. *Taṃdulaveyāliya (Tandulavaicārika)*, 6. *Caṃdāvijihaya (Candravaidhyaka)*, 7. *Deviṃdattha (Devendrastava)*, 8. *Gaṇivijjā (Gaṇi-Vidyā)*, 9. *Mahāpaccakkhāṇa (Mahā-Pratyākhyāna)*, 10. *Vīratthaa (Vīrastava)*.

(e) The two *Cūlikā*-s are *:* 1. *Nandī* (*Nandī-Sūtra*), 2. *Aṇuogadārāiṃ* (*Anuyogadvāra*).

Śvetāmbara tradition also accepts 84 *āgama*-s. That includes more numbers of *Prakīrṇaka*-s like – *Ṛṣibhāṣita, Aṅgacūlikā, Vaggacūlikā, Aṅgavidyā* etc. Thus, in the bibliography, these *Prakīrṇaka*-s are mentioned under the list of Jaina canons.

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Āgama-s According to Digambara Tradition

The Digambara tradition also considers two kinds of *āgama*-s, viz. *Aṅga-praviṣṭa* (12) and *Aṅga-bāhya* (14). As said, according to them, 11 *aṅgā*-s are lost while some knowledge of the 12th *aṅga* was (Dṛṣṭivāda) with Ācārya Dharasena (1st Cent. CE) and Ācārya Guṇadhara (1st-2nd Cent. CE). Ācārya Dharasena transmitted this knowledge to Puṣpadanta and Bhūtabali (12nd cent. CE) and on the basis of this knowledge, they composed *Ṣaṭkhaṇḍāgama*. Ācārya Guṇadhara wrote *Kaṣāyapāhuḍa*. These two texts were composed on the basis of the knowledge of the 12th *aṅga* and thus they are considered as *Āgama*-s. Otherwise, the Digambara tradition believes all *aṅga āgama*-s are extinguished.

Names of 14 *Aṅga-bāhya*-s accepted by Digambara tradition are:

1. *Sāmāyika*
2. *Caturviṃśati-stava*
3. *Vandanā*
4. *Pratikramaṇa*
5. *Vainayika*
6. *Kṛti-karma*
7. *Daśavaikālika*
8. *Uttarādhyayana*
9. *Kalpa Vyavahāra*
10. *Kalpākalpa*
11. *Mahā-Kalpa*
12. *Puṇḍarīka*
13. *Mahā-Puṇḍarīka*
14. *Niṣiddhikā / Aśītikā.*

Commentary Literature on *Āgama*-s :

Āgama-s were written in maxim form (*sūtrātmaka* style), prose style or mostly in the verse form. They were not easy to understand.

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Thus, with the aim to understand the subject matter of the *āgama*-s in detail many commentaries were written, such as : *niryukti, bhāṣya, cūrṇi, ṭīkā*, etc. Most of these commentaries were written on *āgama*-s but some were written independently.

Niryukti explains the root meaning of the words and what should be the accurate meaning of the word. Maximum *niryukti*-s are of Ācārya Bhadrabāhu II (5-6th cent. CE).* *Bhāṣya* renders more details than *niryukti*-s. Jinabhadragaṇi Kṣamāśramaṇa (6-7th cent. CE) composed utmost *bhāṣya*-s. Both of these texts are in Prakrit language.

Cūrṇi-s are very important from the view-point of socio-cultural studies of that period. They are composed in a mixture of Prākṛta and Saṃskṛta language. Jinadāsa Gaṇi Mahattara (7th cent. CE) and Saṅghadāsa Gaṇi (7th cent. CE) are famous *cūrṇikāra*-s. *Ṭika* are descriptive commentaries. They are in Saṃskṛta language. Haribhadra Sūri (8th Cent. CE), Nemicandra Sūri (11-12th cent. CE), Ācārya Abhayadeva (12th cent. CE), Maladhārī Hemacandra (12th cent. CE) are well known *ṭīkākāra*-s. Ācārya Abhayadeva is famous as *Navāṅgīṭīkākāra*, for, he has written commentaries on nine *āgama-s*.

Even there are some commentaries and non-canonical original texts which are written by Purvācārya-s or Purvantanācārya-s. Here, Pūrvācārya-s does not denote any name of the *ācārya* but it means that the authors are unknown.

We can see the development of language in the Jaina literatures. Prior to *Cūrṇi* only the Prākṛta language was used. But after that hybrid Saṃskṛta (Saṃskṛta mixed with Prākṛta) language also took its place. It was in the philosophical period (after 3nd cent. CE), Jaina Ācārya-s started to write texts in Saṃskṛta. But this does not mean that Prākṛta was totally outdated. We can see all the *āgama*-s (compiled in 5th cent. CE), many *stotra*-s, *carita*-s, *purāṇa*-s, etc. (composed in 10th cent. CE) are in Prākṛta language, though the

* There are some scholars who believe that *Niryukti*-s were written by Ācārya Bhadrabāhu-I of the 3rd cent. BCE.

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Prākṛta language evolved with time. Moreover, the *āgama*-s or the texts of Digambara tradition are also written in *Śaurasenī* Prākṛta and Apabhraṃśa. The philosophical texts were mainly written in Sanskrit language.

Later, from the 10th to 12th cent. CE, there is a return of poetry to the Apabhraṃśa dialects adapted to the vernaculars. In recent times, the Jainas also use various modern languages and they have enriched the literature using Gujarati, Hindi, English as well as Tamil, Telagu and Kannad in the south.

Jaina literature touches on various subjects in various languages and in different periods of time. Till now, we discussed about the ancient literatures. *Āgama*-s are treasures of knowledge for Jainas but they were not written subject-wise. Later Ācārya-s, that is, in the philosophical age (after 2nd cent. CE), started writing independent texts for distinct subjects, such as: Ethics *(ācāra)*, Logic *(nyāya)*, Metaphysics *(tattva)*, Meditation and Yoga (yoga), Epics *(purāṇa*-s*)*, Grammar *(vyākaraṇa)*, Life-sketch *(carita)*, etc. As time evolved, they started writing in different languages too. Nevertheless, these literatures are available in Prākṛta Saṃskṛta, Apabhraṃśa, Marugurjara, Hindi, English, German and various other languages. Summary of Jaina literature in various fields is described subject-wise.

a. Literature on Ethics (*Ācāra Mīmāṃsā*)

According to Jainism, right faith, right knowledge and right conduct is the way to liberation. The goal of each individual is to attain liberation. Thus, many texts were written on ethics. Ethical literature includes all texts which expound rules of conduct for either a monk or laity.

The first *āgama*, *Ācārāṅga* describes the rules of conduct observed by the Jaina ascetic and the seventh *Upāsakadaśā* deals with the rules followed by the Jaina layman. Besides these, in the Digambara tradition, the most authentic composition on the

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rules of conduct for ascetics is the *Mūlācāra* by Vaṭṭakerasvāmī (between 2nd-5th cent. CE). Vīrasena, the author of *Dhavalāṭīkā* has called it *Ācārāṅga*.

Later in the philosophical age, Ācārya Kundakunda (between 2nd-5th cent. CE) wrote the *Pravacanasāra*, where its 3rd *śrutaskandha* deals with the codes of *muni*-s. It explains about the essential duties (*Āvaśyaka*) in detail. Further Ācārya Kundakunda composed *Daṃsaṇa Pāhuḍa, Sutta Pāhuḍa* and *Caritta Pāhuḍa*. His *Rayaṇasāra* also describes the conduct of the laity and the ascetics. The *Praśamarati Prakaraṇa*, a Saṃskṛta text, is considered to have been written by Umāsvāti (between 2nd-5th cent. CE). It deals with many other topics but also deals with codes of ascetic and layman. Another complete composition on ascetic code of conduct is the *Bhagavatī Ārādhanā* whose author is Śivārya (between 2nd-5th cent. CE).

The *Ratnakaraṇḍa Śarāvakācāra* by Ācārya Samantabhadra (between 6-8th cent. CE) and the *Śrāvakaprañapti* of Haribhadra are the compositions related to the conduct of a householder. The *Pravacanasāroddhāra* by Nemicandra Sūri (13-14th cent. CE), describes *Vandanā, Pratikramaṇa, Pratyākhyāna, Kāyotsarga*, etc. in detail which are essential for an ascetic. Before it we find the description of the six āvaśyaka-s in Viśeṣāvaśyaka Bhāṣya and in *Āvaśyaka ṭīkā* by Haribhadra. These texts are very useful from the standpoint of Jaina rituals. In this text, there is a Saṃskṛta commentary *Tattvajñānavikāsinī* by Siddhasena Sūri (13th cent. CE) a disciple of Devabhadra.

b. Literature on Metaphysics (*Tattva Mīmāṃsā*)

Metaphysics mainly deals with the subject of the six substances (*dravya*-s), viz. medium of motion, medium of rest, space,

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time, consciousness (*jīva*) and matter. It also deals with the two realities (*tattva*-s), i.e. : sentient being (*jīva*) and non-sentient being (*ajīva*). Jaina canons elobarated extensively on these subjects. The *āgama*-s such as : *Bhagavatī*, *Jīvājīvābhigama*, *Jambūdvīpaprajñapti*, *Sūryaprajñapti*, *Candraprajñapti*, *Paṇṇavaṇā*, *Uttarādhyayana*, etc. are treasures of knowledge related to this subject. In Digambara texts, the *Pañcāstikāya* of Ācārya Kundakunda deals with five kinds of substances (except time) which have a homogeneous continuum. Time has no homogeneous continuum. Ācārya Kundakunda's *Pravacanasāra* also has one chapter related to six substances and nine realities.

In Saṃskṛta, the *Tattvārtha Sūtra* is the first philosophical composition, composed by Umāsvāti or Umāsvāmī. It explains all the main doctrines of Jainism in the form of small aphorisms. This was the first time in the history of Jainas that a Saṃskṛta text in such a concise form came into existence. This text of Umāsvāti has no parallel in terms of popularity and spread. Ācārya Umāsvāti holds the same honor in the Digambara tradition as in the Śvetāmbara tradition. Many commentaries were written on this text. He himself has written an auto-commentary on it. There are some prominent commentaries on the *Tattvārtha Sūtra* by Digambara Ācārya-s, like – *Sarvārtha Siddhi* by Pūjyapāda (5-6th cent. CE), *Tattvārtha-rājavārtika* by Akalaṅka (8th cent. CE), *Tattvārthaślokavārtika* by Vidyānanda (9th cent CE).

Jaina Ācārya-s have also composed independent texts on the topic of the Jaina Universe. In the Digambara tradition, the first text on it is *Grantha Lokavibhāga* by Sarva Nandi (between 4-7th cent. CE). This text is not available, but we get its information from the Sanskrit commentary, which is written by Siṃgha Sūri. Even in the *Trilokaprajñapti*, there are several references of *Lokavibhāga*. The *Tiloyapaṇṇatti* by Yativṛṣbha

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(between 4-7th cent. CE) is the most ancient Prākṛta text, which presents the complete and systematic explanation of the Jaina Universe. Later, Nemicandra Siddhānta Cakravarti (11th cent. CE) composed the *Trilokasāra*. He has described the concept of Jaina Universe in a concise form. The *Jambūdvīpaprajñapti* of Muni Padmanandi (10-11th cent. CE) is also a Prakrit which based on *Trilokaprajñapti*.

In the Śvetāmbara tradition, besides the Jaina *āgama*-s, the text *Vṛhatkṣetrasamāsa* and *Saṅgrahaṇī* by Jinabhadragaṇi (6-7th cent. CE) are worth mentioning. *Laghukṣetrasamāsa* composed by Ratnaśekhara Sūri (14-15th cent CE) describes the *manuṣya loka* (the world of man). On this topic no independent literature is available in Sanskrit and *Apabhraṃsa* languages. However, there are some *purāṇa*-s which describe the universe which are *Harivaṃśa-purāṇa, Mahāpurāṇa, Triṣaṣṭi Śalākā Puruṣa)*, etc.

c. Literature on Yoga

Yoga does not mean only exercise (*āsana*) and meditation (*dhyāna*). In the Jaina tradition it includes all ethical codes of conduct and spiritual practices, along with the basic *āsana*-s and *dhyāna*.

Among the Jaina Śvetāmbara *āgama*-s, Āvaśyaka is the best source of Jaina Yoga. The *Sthānāṅga Sūtra* describes the types of meditation and its characterstics, etc. The *Mokṣa Pāhuḍa* and the *Bāraha Anuprekṣā* of Kundakunda deal with many of the principles of yoga. In Saṃskṛta, *Iṣṭopadeśa* and *Samādhi Śataka* of Devanandi are also worth mentioning. *Dhyāna Śataka* of Jinabhadra Gaṇi too is very significant for subtle knowledge on meditation. Haribhadra Sūri's (8th cent. CE) compositions on Yoga – *Yogabindu* (Prākṛta), *Yogadṛṭi-samuccaya* (Saṃskṛta), *Yoga Śataka* and *Yoga Viṃśikā, Ṣoḍaśaka* are important for enhancing one's knowledge on yoga compared to Patañjalī's *Yoga-śāstra*.

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The *Ātmānuśāsana* by Guṇabhadra (9th cent. CE) explains controlling senses and worldly inclinations and how to concentrate on the self. The *Yoga-śāstra* of Hemacandrācārya (12th cent. CE) explains the ascetic and householder life. The *Adhyātma Rahasya* of Pt. Āśādhara (13th cent. CE) mentions the states of self-purification, self-enlightenment and experiences. The *Jñānārṇava* by Śubhacandra (12th cent. CE) describes yoga and conduct. In the Apabhraṃśa language, the *Paramātma Prakāśa* and the *Yogasāra* of Yogīndradeva (13th cent. CE) explains the three stages of the consciousness on the basis of spiritual development. Ācārya Tulsī (20th cent. CE.) wrote the *Manonuśāsanam*, where he explained ancient meditation practices as well modern aspects of yoga.

d. Literature on Logic *(Nyāya)*

The logical thought of the Jainas developed in three stages, viz. the first and the earliest phase embedded in the Prākṛta *āgama*-s, the second one in the philosophical literature that began with Siddhasena Divākara and the third phase of logic and critical philosophy which started with Ācārya Akalaṅka. The doctrines of *anekānta, naya* and *saptabhaṅgī* that were rudimentarily presented in the earliest phase, were critically examined in the second phase of Jaina thought.

Lord Mahāvīra addressed any queries from various standpoints. One can find ample examples in *Bhagavatī, Uttarādhayayana* and *Anuyogadvāra*, where Lord Mahāvīra resolved queries of his disciples from an *anekāntika* point of view, though there was no systematic composition of logic in the *āgamika* period. Between the 1st cent. to 5th cent. CE, many philosophical debates and discourses were occurring amongst the Buddhist, Naiyāyika, etc. All were trying to prove their philosophy as the most logical.

Subsequently, Jaina *ācārya*-s too decided to present Jaina philosophy in a logical manner. It was Ācārya Siddhasena (5th cent. CE), who was the first to formalize the philosophy of

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anekānta. He wrote *Sanmati Tarka, Nyāyāvatāra, Dvātriṃśa Dvātriṃśikā* and expounded Jaina standpoints. Similar to the *Tattvārtha Sūtra, Sanmati Tarka* has also been accepted as authentic by both traditions. The most concise composition in Sanskrit on Jaina *Nyāya* is the *Nyāyāvatāra*, where descriptive perceptible and conjectural types of evidence gave a new dimension to Jaina laws. Later on, in Prākṛta language, Ācārya Devasena (9-10th cent. CE) wrote two texts – the *Laghunayacakra* and the *Bṛhatnayacakra* where he explained *naigama, saṅgraha*, etc. standpoints from generic and specific view-points including actual nature of *naya.*

In Saṃskṛta language ample literature on logic is available. The *Āpta-mīmāṃsā* and the *Yuktyanuśāsana*, texts by Ācārya Samantabhadra (between 6-8th cent. CE) are quite valuable from the view-point of *Syādvāda.* Here, the doctrines of absolutism (*ekāntavāda*) are refuted and those of *anekāntavāda* have been fortified. Uniqueness of his compositions is that they are written in the form of *Stuti.* His *Āpta-mīmāṃsā* is also known as *Devāgama Stotra.* Ācārya Akalaṅka (8th cent. CE) wrote the *Aṣṭa-śātī*, a commentary on the *Āpta-mīmāṃsā.* Ācārya Akalaṅka's contribution in Jaina *Nyāya* is significant. His works like – *Laghīyastraya* (compilation of three texts, viz. *Pramāṇa Praveśa, Naya Praveśa* and *Pravacana Praveśa*), *Nyāya-viniścaya, Siddhiviniścaya* and *Pramāṇa Saṅgraha* established Jaina Logic on a high level. His first text *Laghīyastraya,* exposes *pramāṇa, naya* and *nikṣepa* in a logical manner. He wrote an auto-commentary and thereafter Prabhācandra (10-11th cent. CE) composed a commentary on it called *Laghī-yastrayālaṅkāra*, which is famous as *Nyāyakumudacandra.* In other texts he explained the concept of *pramāṇa*, such as, *pratyakṣa*, *anumāna*, *āgama*, etc.

Later on, Ācārya Vidyānanda (9th cent. CE) wrote a commentary on the *Tattvārtha Sūtra,* named *Tattvārthaślokavārtika* and

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Aṣṭa-sahasrī on *Āptamīmāṃsā*. His independent works on logic are *Āptaparīkṣa, Pramāṇaparīkṣa, Patraparīkṣa, Satya-śāsana-parīkṣā.*

Besides this, Māṇikyanandī (9-10th cent. CE) composed *Parīkṣāmukha* where he explains the process of inference. This text becomes famous because of its commentary *Prameya-kamalamārtaṇḍa* of Prabhācandra (10-11th cent. CE). *Anantakīrti* (11th cent. CE) wrote *Vṛhatsarvajña Siddhi, Laghusarvajña Siddhi, Jīvasiddhi*. Ācārya Śānti Sūri (11th cent. CE) wrote a commentary on only the 1st *kārikā* (verse) of *Nyāyāvatāra*. On this *kārikā* Jineśvara Sūri (11th cent. CE) has also written a commentary *Pramālakṣaṇa*. Vādirāja Sūri (11th cent. CE), Devabhadra Sūri (13th cent. CE) and many others have also written books on *Nyāya* philosophy. Vimaladāsa (14-15th cent. CE) wrote *Saptabhaṅgī Taraṅginī*.

Further, Ācārya Malliṣeṇa (13th cent. CE) wrote *Syādvāda Mañjarī*, which is a commentary on *Anyayogavyavacchedikā* by Hemacandra. This is also a philosophical text in a *stuti* form.

In the Shvetambar tradition too, there were many texts that deal with Jaina Logic. Mallavādi (5-6th cent. CE) wrote the *Dvādaśāra Nayacakra* on which there is a commentary by Siṃgha Sūraganī (7th cent. CE). Later, Ācārya Haribhadra (8th cent. CE), fostered Jaina logic through his compositions such as *Anekānta Jayapatākā, Anekāntavāda Praveśa* and *Sarvajña Siddhi, Ṣaḍdarśanasamuccaya, Śāstravārtāsamuccaya, Dharma Saṅgrahaṇī*, etc. Later, main texts are *Pramāṇanayatattvā-lokālaṅkāra* with the commentary *Syādvāda Ratnākara* of Ācārya Vādiḍeva Sūri (12th cent. CE), *Anyayogavyavacchedikā, Pramāṇa Mīmāṃsā* of Hemacandrācārya, *Syādvāda Ratnākarāvatārikā* by Ratnaprabha Sūri (12th cent. AD) and many others.

Ācārya Yaśovijaya (17th cent. CE) compositions such as *Anekānta Vyavasthā, Jaina Tarka Bhāṣā, Saptabhaṅgī Naya*

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Pradīpa, Naya Pradīpa, Nayopadeśa, Nayarahasya, Jñānasāra Prakaraṇa, Anekānta Praveśa, etc. are noteworthy texts on Jaina logic.

In the 18th century philosophical language took a turn. Texts were written in *navya-nyāya* language. Jaina Ācārya Yaśovijaya too made his compositions in this *Navya-nyāya* language. His compositions such as the *Jñānabindu,* the *Nyāyakhaṇḍavyākhyā* and the *Nyāyaloka* there by give a new angle for the study of Jaina logic. Ācārya Tulsī (20th cent. CE) wrote the *Bhikṣu Nyāya Karṇikā* to present Jaina logic in a simple and concise way.

e. Literature on Hymns (*Stotra* and *Stuti*)

The creation of *Stutis* is as old as the establishment of Jaina Sect. In the *Āvaśyaka Sūtra*, the second *āvaśyaka Catur-viṃśatistava*, is a prayer of 24 *tīrthaṅkaras.* In ancient period it was in the form of devotional thought. Other *Stotra*-s such as the *Upasarga Stotra* (Prakrit) by Ācārya Bhadrabāhu (5th cent. CE), the *Bhaktāmara Stotra* by Ācārya Mānatuṅga (6-7th cent. CE) for Lord Ṛṣabha and the *Kalyāṇamandira Stotra* by Kumudacandra (some say it to be another name of Siddhasena) for Lord Pārśvanātha, the *Ajitaśantistotra* for Lord Ajita and Lord Śānti by Jinavallaba Sūri (11-12th cent. CE) are devotional works.

Some other kinds of *Stotra*-s were also composed by Jaina Ācārya-s such as the *Āpta-mīmāṃsā* of Samantabhadra, the *Dvātriṃśikā* of Siddhasena, the *Anyayogavyavacchedikā* and the *Amyogavyacvachedikā* of Hemacandra which were *stuti*-s included philosophical explanation. In the *Ekībhāva Stotra* by Vādirāja (11th cent. CE), many verses of the *tīrthaṅkara* have been eulogized which purify the mind, speech and body of a devotee. Moreover, many *stotra*-s were composed in different *chanda*-s, vocabulary, rhetorics, devotional reflections, etc.

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Some examples are – the *Vītarāga Stotra* by Hemacandra (12th cent. CE), the *Sarasvatī Stotra* by Bappabhaṭṭi (13th cent. CE), the *Jina Stotra* by Āṣaḍa (12-13th cent. CE) and many others.

f. Literature on Stories (in Prose and Poetry form, *Carita*-s, *Kathā*-s and *Purāṇa*-s)

When we see the āgamic literature there are many canons such as: *Jñātādharmakathā, Antakṛtdaśā, Anuttaropapātikadaśā, Vipāka Śruta, Uttarādhyayana, Upāsakadaśā, Kalpa Sūtra,* etc. where many stories are given to inculcate moral values and teachings. In the Digambara *Trilokaprañapti* text, Yativṛṣabha (between 4-7th cent. CE) has given explanations about 63 great personalities.

As the *Rāmāyaṇa* by Vālmikī is considered to be the first Sanskrit poerty, similarly, the *Pauma Cariyaṃ* (*Padmacarita)* by Vimala Sūri (between 1st-3rd cent. CE), is considered to be the first poetry in Jaina literature. Later, Śīlāṅka Ācārya (9th cent. CE) composed the *Caupannamahāpurisacariya*. Here, the character or life stories of 54 great people, except 9 *Prativāsudeva* is given. Even Hemacandrācārya wrote the *Triṣaṣṭiśalākā Puruṣa*, describing the life of 63 great personalities. After this, many texts were composed in a mixed form of poetic style. The *Ādinātha Cariyaṃ* by Vardhamāna Sūri (12th cent. CE) on the first *tīrthaṅkara* - Lord Ṛṣabha, then on the life story of the fifth and the eighth *tīrthaṅkara* by Somaprabha (12-13th cent. CE) and Devacandra-sūri (12th cent. CE) respectively. Similarly, many *caritakāvya*-s were written on the second, the sixteenth, the nineteenth, the twenty-second, the twenty-third and the twenty-fourth *tīrthaṅkara*. Most of the compositions are written in predominantly Mahārāṣṭrī Prakrit while few are in Śaurasenī Prakrit. They are in Purāṇic style. Depending on the ingenuity of the poet, they are endowed with *chanda*-s, rhetoricism and other poetic qualities. Certain parts

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of the text describe previous birth of the chief character and there is abundance of short accounts and sermons in the remaining segments.

Besides the character of great people, some *carita*-s on learned personalities, kings, etc. were also written. For instance, the *Surasundarīcariyaṃ* by Dhaneśvara Sūri (10-11th cent. CE) is on a scholarly lady, the *Kumārapāla carita* by Ācārya Hemacandra (12th cent. CE) is on the king who insisted Ācārya Hemacandra to write scholarly books, the *Jambūsāmicariyaṃ* by Guṇapāla (10-11th cent. CE) is on the king who became a *muni* in his later period of kingship.

The most ancient *kathā* is the *Vasudevahiṇḍī* by Saṅghadāsa Gaṇi and Dharmasenagaṇi (6th cent. CE). The other important are the *Dhūrtākhyāna* and the *Samarāditya Kathā* by Haribhadra (8thcent. CE), the *Kuvalayamālā* by Uddyotana Sūri (8th cent. CE), the *Jñānapañcamī Kathā* by Maheśvara Sūri (11th cent. CE) and the *Mahivālakathā* by Vīradevagaṇi (11th cent. CE).

Akin to Saṃskṛta *carita*-s, Apabhraṃśa poetry also starts with Rāma. Svayambhū wrote the *Paumacariu* (7-8th cent. CE). The second work by him is the *Riṭṭhanemicariu* (i.e. *Harivaṃśa Purāṇa*). Puṣpadanta (11th cent. CE) composed the *Tīsaṭai-Mahāpurisa-Guṇālaṅkāra*: a *Mahāpurāṇa* on 54 great personalities. Other writers, such as Śrutakīrti (15th cent. CE) and *Yaśaḥkīrti* (16-17th cent. CE) also wrote the *Harivaṃśa Purāṇa*.

Some *carita*-s particularly on *tīrthaṅkara*-s were also composed such as the *Nemiṇāhacariu* by Haribhadra (12th cent. CE), the *Pāsaṇāhācariu* by Padmakīrti (11th cent. CE), Śrīdhara (12th cent. CE), etc. The *Sammiṇāhacariu* by Raidhū (15th cent. CE), the *Vaḍḍhamāṇa Kahā* by Narasena (15-16th cent. CE), the *Śāntiṇāhacariu* by Mahicandra (16th cent. CE) etc. Some *carita*-s were written on other personalities too. They are: the *Jasaharacariu* and the *Ṇāyakumāracariu* by Puṣpadanta (10th

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cent. CE), the *Paumasiricariu* by Dhāhila (10th cent. CE), etc. There are many *carita*-s which are not yet in a published form.

Other than this there are some Saṃskṛta *Purāṇa*-s too, like the *Padma Carita* by Raviṣeṇa (7-8th cent. CE), the *Harivaṃśa Purāṇa* by Jinasena (8-9th cent. CE) and Sakalakīrti (13-14th cent. CE), the *Pāṇḍava Carita* by Maladhārī Devaprabha Sūri (12th cent. CE).

The *Mahāpurāṇa* is an important composition in Sanskrit. It has two sections: one is the *Ādipurāṇa* and the other is the *Uttarapurāṇa*. Among the 47 *parva*-s (Chapters) of the *Ādipurāṇa*, some part upto the 42nd and 43rd *parva* is composed by Jinasena and the remaining *Ādipurāṇa* and *Uttarapurāṇa* is written by his disciple Guṇabhadra (9th cent. CE).

The *Yaśastilaka Campū* by Somadeva Sūri (10-11th cent. CE) is an excellent prose and verse composition in Sanskrit. Besides this there are many others like the *Yaśodhara Carita* by Vādiraja Sūri, the *Abhayakumāra Carita* by Candratilaka (13th cent. CE), the *Kumārapāla Carita* by Jayasiṃha (14-15th cent. CE), Caritra Sundaragaṇi (15th cent. CE) and many others.

g. Literature on Play *(Nāṭaka)*

After the 13th cent. CE Jaina *ācārya*-s started writing plays for creating interest in learning and teaching Jaina principles. In the 13th century, some dramas were written in Saṃskṛta. Rāmacandra Sūri has written 100 *Prakaraṇa*-s (plays). Out of these the *Nirbhaya Bhīma-vyāyoga, Nalavilāsa* and *Kaumudī Mitrānanda* are published.

The *Vikrānta-Kaurava*, the *Subhadrā*, the *Maithilī Kalyāṇa* and the *Añjanā-pavanañjaya*, are four plays by Kavi Hastimalla (13-14th cent. CE) which have been published. The *Prabudha Rauhiṇeya* by Rāmabhadra (13th cent. CE), the *Moharāja-Parājaya* (13th cent. CE) by Yaśapāla, the *Prabodha Candrodaya* by Ratnaśekhara Sūri (14th cent. CE), etc. are also worth mentioning.

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h. Literature on Grammar *(Vyākaraṇa)*

The most ancient grammatical literature, among the available literature, is the *Prākṛta Lakṣaṇa* by Caṇḍa Kavi (5th cent. CE). It was edited by Rudolf Hoernle and was published in the *Bibliotheca Indica* in 1880. It was proved to be a composition of a Jaina writer. Although there is no authentic evidence regarding the period of composition of the *Prākṛta-Lakṣaṇa*, yet, through close examination, it can be argued that among the available compositions on *vyākaraṇa* (grammar) it is the most precise. After the *Prākṛta-Lakṣaṇa*, no other Prākṛta *vyākaraṇa* was composed or available for a long time. Although there are references pertaining to the Prākṛta *vyākaraṇa* by Samantabhadra, to date this text has not been found.

Hemacandra (12th cent. CE) has written a *Vyākaraṇa* named *Śabdānuśāṣana*. In the first seven chapters the Saṃskṛta *vyākaraṇa* and in the 8th chapter the Prākṛta *vyākaraṇa* have been described. This *vyākaraṇa*, has been considered as the most complete and systematic composition among all the available Prākṛta *Vyākaraṇa*-s.

Comparison between Hemacandra's *vyākaraṇa* and those written earlier i.e. the *Prākṛta-Lakṣaṇa* by Caṇḍa and the *Prākṛta Prakāśa* by Vararuci, reveal similarities in composition, style and order of topics, yet in Hemacandra's *vyākaraṇa*, generally all the descriptions have been explained in more detail and many new methods have been incorporated. Hemacandra had the advantage of literature and language which had evolved over a period of 5-6th centuries and he fully utilised it. Vararuci has not mentioned anything about Cūlikā Paiśācī and Apabhraṃśa, whereas Hemacandra has mentioned the characteristics of these Prākṛta languages too.

Grammar plays an important role in the deep and wholistic study of the text. Jaina *ācārya*-s and scholars have contributed a lot by various compositions on grammar and its commentaries. Today

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most of them are yet available in the manuscript form that needs exploration.

Other compositions on the Prākṛta *vyākaraṇa*, written after Hemacandra's *Vyākaraṇa*, are the *Prākṛta-Vyākaraṇa* by Trivikrama, Śruta Sāgara and Śubhacandra. However there was no further progress in their style, composition and topics. In fact, nobody has been able to analyse Apabhraṃśa in as much depth as has been done by Hemacandra. However there is some originality in the illustration in Trivikrama's *vyākaraṇa*.

Among the available Saṃskṛta *vyākaraṇas* in Jaina literature, the oldest is the *Jainendra Vyākaraṇa* written by Devanandī Pūjyapāda. Many annotations were composed on *Jainendra Vyākaraṇa*. The second renowned Jaina grammarian after Devanandī was Śākaṭāyana, who had composed the *Śabdānuśāsana* during the period of Rāṣṭrakūṭa King Amoghavarṣa i.e. between the Śaka Era 736 and 783.

There is a third *vyākaraṇa* tradition which begins with *Kātantra Vyākaraṇa* by Sarva-Varman. Its period of compostion is not certain, but it is thought to be quite ancient, even prior to Śākaṭāyaṇa, because its annotations begin with the composition by Durgasiṃha attributed to about 800 CE. The fourth great Jaina grammarian is Hemacandra whose *Śabdānuśāṣana* is an unparalleled composition because of its completeness and various other distinguishing features.

Besides these, many other Saṃskṛta grammars have been composed i.e. Malayagiri's *Śabdānuśāsana*, Dānavijay's *Śabda Bhūṣaṇa,* etc. However, there is nothing original in these works in terms of composition or topics.

i. Literature on Meter (*Chanda*)

In the Jaina tradition, among the available compositions on the *Chanda-śāstra*, Nanditāḍaya's *Gāthālakṣaṇa* appears to be the oldest. Except the name, no other information about its period of composition is available.

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The ancient poet Svayambhū has also written on the *Chanda Svayambhūchanda*-s. This text is divided into two main sections: one is on Prākṛta topics and the other is on Apabhraṃśa topics. The Prākṛta *Chanda*-s have been revealed in 3 *Pariccheda*-s (chapters), whereas the Apabhraṃśa *Chanda*-s have been revealed in 6 *Paricheda*-s (chapters).

The Prākṛta *Chanda Śāstra* titled *Kavidarpaṇa* is an anonymous composition, which was compiled in just one *Ṭāḍapatra* (palm leaf) copy. Some of its pages in the beginning and end are missing hence contents of those portions are not known. From the available portions, nothing about the author can be ascertained. There is a Saṃskṛta annotation along with it, but the identity of the author remains unknown.

Ratnaśekhara has written the *Chandakoṣa.* Hemacandra's *Chandonuśāsana* in Saṃskṛta is also referred to as *Chanda-Cūḍāmaṇi*. This composition is divided into 8 chapters and has a *svopajña* (self-written) annotation as well. As found in his other *vyākaraṇa* compositions, in this one Hemacandra has also made an effort to incorporate all the *Chanda*-s of Saṃskṛta, Prākṛta and Apabhraṃśa. There are many other texts on *Chanda*-s in Saṃskṛta like the *Chandonuśāsana* by Vāgbhaṭṭa, the *Chandonuśāsana* by Jayakīrti (12th cent. CE), etc.

j. Enclyopaedic Literature and Dictionaries (*Kośa*)

Among the Prākṛta *Kośa*-s (Dictionaries), the oldest composition is Dhanapāla's *Pāiyalacchī-Nāmamālā* in (10-11th cent. CE). The second Prākṛta *Kośa* by Hemacandra is *Deśī-Nāmamālā*. Actually, the name of the text has been specifically mentioned as the *Deśī-Śabda-Saṃgraha* by the author at the beginning and end of the text, but in the last narrative he has called it the *Ratnāvalī*. However, the first editor of the text,

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Richard Pischel, on the basis of some available handwritten copies considered the above name more meaningful. Dhanañjaya (8-9th Cent. CE) is considered to be the oldest Jaina lexicographer of Saṃskṛta language. His two available compositions are the *Nāma-mālā* and the *Anekārtha-Nāmamālā*.

Later, Ācārya Hemacandra wrote *Abhidhānacintāmaṇī*. Besides these works, Jaina *ācārya*-s and scholars have contributed immensely to enhance the Indian tradition. It is difficult to give an account of all the authors who have enriched literature and language, though a short introduction given here. There are hundreds of others who have remained unnoticed. These great authors were spread out across the length and breadth of this vast peninsula.

A question may arise – there are thousands of work available in manuscript form then why do many of those works remain unnoticed? To answer this we must know the history of publication of Jaina literature.

History of Publication of Jaina Literature

It is ironical that European scholars and learners were interested in Jaina studies and they published Jaina literature prior to Indian publications.

The first Indian writer's book published in Hindi language and Devanagari script was *Sādhu Vandanā* of the Digambara Pandit Banarsidas (17th cent. CE) published in Agra, in 1850. Thus 1850 can be considered as the beginning of the printing of Jaina literature in India.

Earlier, in 1799, Lieutenant Wilfred got hold of the *Triloka Darpaṇa* but due to secular conflict Brahmin scholars denied to shed light on it. Wilferd in his article *On the Antipathy of the Brahmins to the Jaina* published in Asiatic Researches, Part-3, has written what he understood about Jainism. This is called the first writing by foreign scholars about Jainism. In 1807, an article *An*

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Account of the Jainas by Colin Mackenzie and *Observations on the Jainas* by H.T. Colebrooke were published in *Asiatic Researches*, Calcutta. In 1825, J.N. Dubai wrote lengthy remarks about *Jaina Religion and Jaina Class*, which was published in Paris (France).

Moreover, N. Sturling published an article entitled *Jain Caves in Orrisa*. Besides this, Francklin, Delamaine and Hamilton etc. scholars have their writings on Jainism in 1827. Later on, in the middle of this century, H.H. Wilson, James Tod, J. Stevenson and many others wrote various articles on the Jaina Universe. After 1850, systematic compositions of literature commenced. In this field many scholars like – Pischel, Bühler, Jacobi, Bhagawanlal Indraji, R.G. Bhandarkar, Bhauji, K.B. Pathak, etc. are prominent.[9]

There was a remarkable decline in the publication of books during the beginning of the 20th century. At the time of First World War there was a lapse of European scholars working in this field. Later the Central Excavation Authority took some interest in this and even some Jaina and Non-Jainas were interested in the editing work of texts.

Thus, it can be said that due to the lack of interest of Indian scholars on Jainism as well as the opposition of publication of Jaina literature many ancient manuscripts remain unnoticed.

To bring Jaina literature into limelight, German and French scholars are prime contributors. Their work is incredible and worth mentioning. Thus, a short account of their contribution is also given below.

Contribution of German and French Scholars

The European scholars have made a good contribution to all aspects of Indology. Since the time India came in contact with the West, European scholars, especially the French and German have been taking active interest in the history and culture of India.

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[9] *Jainiyõ Kī Sāhitya Sevā Aur Prakāśita Jaina Sāhitya*, Pannalal Jain, pp. 26-27.

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The discovery of the literary merits of the Saṃskṛta language by Sir William Jones was a landmark in the history of Indological research, as it opened up (to the Western scholars) a new and vast field of research hitherto unexplored. The French and German scholars began to make a scientific study of the Saṃskṛta language and by their patient researches laid the foundations of the science of comparative philology.

They have applied themselves assiduously to the critical study of Saṃskṛta and the Saṃskṛtika languages since the beginning of the 19th century. They studied these not only for the intrinsic literary merit of the language itself, but for the vast amount of historical, philological materials that lie embedded in them. It is due to these scholars that some of the forgotten chapters in the chequered annals of our land have been brought to the limelight and considerable focus has been spent on some of the most important problems of Indian history.

Early in the 19th century the French and German scholars were attracted towards Jainism and began to make a specialized study of its literature and philosophy. Some of the German scholars devoted their entire lives to the study of Jainology and trained a batch of scholars who faithfully carried out research in its various fields.

The first to open up the rich treasures of the Jain literature was J.G. Bühler, a German scholar to whom the world is indebted for bringing Jainism and its literature within the field of study of the European scholars. Bühler was appointed in the Education Department in Bombay for preparing the details of the manuscripts from different museums. At that time, in 1866, Bühler sent 500 Jaina manuscripts to Berlin (Germany).[10] The details of these manuscripts were gradually published in the reports given by Bühler, Kielhorn, Peterson and other scholars from 1837-98. This

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[10] *Prākṛta Tathā Apabhraṃśa Śodha Mẽ Kārya Kī Diśāyẽ*, Devendra Kumar Shastri (Nimacha), pp. 491-497.

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was the first attempt that foreign scholars were attracted towards Jaina religion as well as Prākṛta language and literature. In 1887, on the basis his research work Bühler wrote one book related to Jainism, which became very popular. This book was translated into English in 1930 under the title *The Indian Sect of the Jains* and was published in London.

Albert Weber too made a thorough and exhaustive study of the Jaina manuscripts. He wrote *Indischen Studien*, in the Sacred Books of the Jaina Literature series in 1882 after a comprehensive study of the literatures of the Jainas sent by Bühler. This work is in 17 volumes. The work on *Bhagavatī Sūtra* by Weber was an epic. Though Stevenson has translated the *Kalpa Sūtra* in English in 1848, western scholars were not adept to learn Prākṛta language and literature. Weber gave the special attention on studies of Jaina literature by writing a long introduction in the editing work on *Śatruñjayamahātmya* of Dhaneśvara Sūri (10-11th cent. CE) in 1858.

Studies of Prākṛta and Apabhraṃśa started with Hermann Jacobi. He edited and commented many Prākṛta texts. He first edited and published the *Sūtrakṛtāṅga* in 1868 and then the *Kalpa Sūtra,* 1879; *Ācārāṅga Sūtra*, 1885 and *Uttarādhyayana* in 1886.

It was Walther Schubring who first started to enlist the manuscripts. He published *Catalogues of Manuscripts* in 1944, where descriptions of 1127 manuscripts are given. Besides this, he edited the *Kalpa Sūtra*, 1904; the *Daśavaikālika*, 1932; the *Isibhāsiyāiṃ,* 1952 etc.

The sixth *Aṅga* called *Nāyā-Dhammakahāo*, which means *Example and Religious Narratives* had been edited with its commentary by W. Hutteman E. Leumann. He edited literary work, the first and the second *Upāṅga Aupapātika Sūtra* and *Rājapraśnīya*. W. Kirfel edited the sixth *Upāṅga, Jambūdvīpa-prajñapti*.[11]

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[11] *The Contributions of French and German Scholars to Jaina Studies*, Dilip Kumar Banerjee, Ācārya Bhikshu Commemoration Volume, pp. 163-166.

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The next branch of the Jaina literature, which received the close attention of the German scholars is the vast commentarial literature called *Niryukti, Cūrṇi* and *Bhāṣya*. The value of all these commentaries, remarks M. Winternitz, "lies in their serving as depository of very many ancient historical and semi-historical traditions on the one hand and of a great mass of popular themes on the other." The most interesting tales from the commentaries have been published by Jacobi in *Ausgewählte Erzählungen in Mahārāṣṭrī* (Selected narratives from *Mahārāṣṭrī)*.

German scholars also made remarkable contributions to the non-canonical literature of the Jainas. For example, J.G. Bühler published a work: *Uber das leben des Jaina Monches Hemachandra* (on the life of the Jaina monk Hemachandra). The linguistic aspect of the literatrure was also not neglected by the German scholars and some of them made a special study of the Jaina literature from the philological standpoint. Hermann Jacobi wrote *Über das Prakrit in der Erzählungslitteratur der Jainas* (on the Prākṛta in the narrative literature of the Jainas) a standard treatise on the development of Prākṛta and the Indian vernaculars.

Next in order are the biographies of the 63 Great Men, that is to say of the 24 *tīrthaṅkaras* and their contemporaries, the 12 *Cakavartīs* and the 27 heroes of antiquity which constitute the most popular stories among the Jainas. These works are called *Purāṇa* by the Digambara, while the Śvetāmbara designate them as *Caritta*. H.V. Glasenapp has given a comprehensive account of these *Carittas* and determined their correct position.

The earliest religious novel was the *Taraṅgavatī* by Pādalipta Sūri. It was translated into German by E. Leumann. Several other *kathās* have been translated by the German scholars, the most notable being *Indische Novellen* (Indian Novels) by Charlotte Krause.

Thus the German scholars have rendered incredible service to the field of Jainology and their contributions to the Jaina folk literature

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cannot be over-estimated. It is owing to the patient researches of these scholars that a vast amount of historical and literary materials have been recovered from the scattered tales of Jaina narrative literature.

Christian Lassen and Richard Pischel have worked immensely in the field of Prākṛta grammar. Besides this, Norman Brown, E. Leumann, etc. have made great contributions in the field of Jainism.

Unlike German scholars, the amount of work done in this particular field by French scholars is not so vast, though their contribution is by no means negligible.

The French scholars were especially interested in the historical and archaeological aspects of Jainism and produced some notable works on the same. D. Menant in her *Pèlerinage aux Temples Jainas de Girnar* (Pilgrimage to the Jaina Temples of Girnar) has described the most important Jaina temples. Jouveau-Dubreuil in his *Archeologie du Sud de L'Inde* (Archaeology of South India) has discussed the general important problems of Jaina archaeology.

The first French scholar who made some remarkable contribution to Jaina studies is A. Guérinot. His bibliography work *Essai de Bibliographie Jaina* (*Essay on Jaina Bibliography*) contains references of 852 publications dealing with various Jaina subjects. This was followed by the publication of two other important works *Notes de Bibliographie Jaina* (*Notes on Jaina Bibliography*) and *Quelques collections de livres Jaina* (*Some Collections of Jaina Books*). In his book *La Religion Jaina*, he has given a valuable introduction to Jainism and its various sects.

L. de Millioué published a *Petit Guide Illustré du Musée Guimet* (*small illustrated guide to the Guimet Museum*) where he dedicated a few pages to Jainism and Jaina objects.

Thus we see that the German and French scholars made good contributions to Jaina studies. We are indebted to them for their painstaking research in the different fields of Jainism which opened a vast field of research for the future Jainologists of our country.

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Until now we discussed about texts up to the 18th cent. CE. Now we will examine the literature of the modern age and see the contributions of scholars who touch on new perspectives emerging in the philosophical world.

Contribution of Scholars in the Development of Modern Jaina Literature

Many Jaina *ācārya*-s and scholars have developed literature in various fields, such as – editing and translation, philosophical issues, contemporary issues, scientific studies, comparative studies etc. To avoid repetitions, the long list of the works is not given here, but list of the scholars is mentioned who made significant contributions.

(a) Contribution in the Field of Editing and Translation

Many Jaina *ācārya*-s and scholars have made significant contributions in editing and translating the original texts. *Āgama*-s and original texts, which were in Prākṛta and Saṃskṛta, and were not accessible for the common masses. In order to make them familiar with the subject matter of ancient texts, great scholars and *ācārya*-s edited the texts, commented on it and translated them in different languages such as Hindi, Gujarati, Kannada, Marathi, German, etc. as translation became essential in a multi-lingual country like India and thus, they undoubtedly form a major part of contemporary Indian literature.

In the modern period, notable scholars who worked on edition and translation of Jaina canonical and commentary literatures are Ghāsīlālajī Mahārāja, Ātmārāma Mahārāja, Miśrīmalajī Mahārāja, Ācārya Tulsī, Ācārya Mahāprajñā, Shiv Muni Mahārāja, Rai Bahadur, Nemichand Banthiya, Jinendra Vijay, Rajendravijay Mahārāja, Manohar Muni, Shrichand Surana, Basantilal Nalvaya, Jayaprabha Vijay, Amolak Ṛṣi, Muni Prabhakar, Ācārya Hastimal, Ghevarchand Banthiya, Muni

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Kanhaiyalal, Dalsukh Malvaniya, Samaṇī Kusum Prajñā, Devendra Muni, Amar Muni, Muni Dulharaj, Muni Puṇyavijay, Ānanda Sāgara Sūri, Rupendra Kumar Pagariya, Pt. Bechardas Jeevraja Doshi, Sādhvī Chandan, P.L. Vaidya, Phoolchandra Mahārāja (Pupphabhikkhu), Shobhachandra Bharilla, Pt. Phoolachandra, Phoolchandra Siddhanta Shastri, Hiralal Jain, Hiralal Siddhant Shastri, A. Chakravarti, Pt. Kailashchandra, Kamal Chand Sogani, Sādhvī Vishrutvibha, etc.

Notable scholars who translated *Āgama*-s in the Gujarati language are Gopaldas Jeevabhai Patel, Sādhvī Lilambai and Hasumatiji, Ramniklal Mansukhbhai Shah, Rashmibhai Zaveri, Muni Deepratna Sāgara and many others. *Āgama* translations into English are by Weber, Herman Jacobi, A.F.R. Hoernle, Norman, Kirfel, Kamptz, Klatt, Walther Shubring, Jozef Deleu, Jarl Charpentier, S. Warren, Colonel D.S. Baya, Mahendra Muni, Shrichand Surana, Surendra Bothra, K.C. Lalwani, J.L. Jaini etc.

(b) Contribution in the Field of Comparative Studies

Jaina Scholars wrote noteworthty works on comparative studies with other philosophies. Examples are: *Āgama and Tripiṭaka : A Comparative Study of Lord Mahāvīra and Lord Buddha (History and Tradition)*, *Ṛṣibhāsita : A Study Jaina-Bauddha aur Geetā kā Tulnātmaka Adhyayana, Comparative Study of Jainism and Buddhism, Nyāya and Jaina Epistemology : A Study in Retrospect a Critical and Comparative Study, Jainism and Buddhism : A Comparative Study, Comparative Grammar of the Prākṛta Languages, Jaina and Hindu Logic: A Comparative Study, Facets of Jaina Religiousness in Comparative Light, A Comparative Study of Religions*, etc.

The motive behind this kind of studies might be globalization in order to have international relationship and to come together harmoniously and peacefully. This objective has attracted or raised the scholars' interest to work in the field of comparative

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study. However, we find comparative studies in ancient literature too, where one philosophy is presented as the *pūrvapakṣa* and the other as *uttarapakṣa*. However, the difference between both the comparative studies is that previously the comparison was made in such a manner that one wanted to establish one's own philosophy as superior and to defeat the other, but today it is presented in a way to appreciate each other's view-point.

Secondly, we observe that there are many works which present philosophical concepts in a scientific way. Examples are: *Vidyuta Sacitta Yā Acitta, Jain Philosophy and Modern Science, Jain Studies and Science, Scientific Contents in Prakrit Canons, Jainism Through Science* (A Collection of Gujarati-Hindi-English Articles), *The Place and Importance of Jainism in the Comparative Science of Religions, Glory of Jaina : Religion-Philosophy and Science, The Jaina Doctrine of Karma and the Science of Genetics, Microcosmology : Atom in the Jain Philosophy and Modern Science* etc.

Actually, today science has in fact become the language of understanding. Everybody, even a little child, wants to understand things in a scientific and logical manner. Why one has to pray, why should one eat before sunset, how there is a change in the mentality and psychology of man by doing the yoga, etc. queries which need scientific solutions. Hence, scholars authored literatures related to scientific studies and comparative studies on various doctrines of the Jaina philosophy. For instance R. Pischel, Muni Mahendra Muni, Muni Nagarāja, Mahaveer Raj Gelra, Nandlal Jain, Muni Nandīghoṣavijaya, Otakar Pertold, Pruthi Raj and Narayana Lal Kacchara, Jethalal S. Zaveri, Sargarmal Jain, Sital Prasad, Kokila H. Shah, P.K. Jain, M. Lal Joshi etc. In this way they have touched upon new perspectives emerging in the philosophical world.

In addition, some of the scholars were deeply influenced by new socialist thought and ideologies too. They presented Jaina

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doctrines in a pragmatic way. Emphasis on mere philosophy shifted to the application of philosophy in day-to-day life. Thus, literature related to the study of Jainism from the standpoint of humanism, environmental ethics, business ethics, existential ethics, bio-ethics and ecological issues came into existence. Likewise, there are many scholars who worked in the field of history, philosophy, grammar etc. Here, for the time being their names are given though their valuable research work can be known through bibliography in volume 1 and 2.

(c) Contribution in the Field of History

Scholars who contributed in the area of historical development of Jainism are Hiralal Jain, Dalsukhbhai Malvaniya, Jyotiprasad Jain, H.R. Kapadiya, Jeevraj Bechardas Doshi, Jagdishchandra Jain, Ācārya Mahāprajñā, Mohanlal Mehta, Hampa Nagarajaiah, Muni Buddhamal, Muni Navratanmal, Devendra Muni, Sādhvī Sanghamitra etc.

(d) Contribution in the Field of Jaina Philosophy (Ethics, Epistemology, Logic, etc.)

Scholars who contributed in the field of Jaina philosophy are Ācārya Mahāprajña, Ācārya Nanesh, A.N. Upadhye, Pt. Shukhlal Sanghvi, Bhagchandra Jain Bhaskar, S.C. Diwakar, Kamta Prasad Jain, Manoharlal Shastri, Mahendra Kumar Shastri, Hiralal Jain, Hukamchand Bharilla, Champat Rai Jain, Jayantilal Jain, Rameshchand Jain, T.G. Kalghatgi, Vinod J. Kapashi, Darabarilal Kothiya, Muni Nyāyavijaya, Y.J. Padmarajiah, Samaṇī Mangal Prajñā, Walther Schubring, Ācārya Kankanandī, Jñānamatī Mātā, Sagarmal Jain, Udaychand Jain, Ratanlal Doshi, Ācārya Devendra Muni, Shreechand Rampuria, Muni Vidyānanda, Kailashachandra Shastri, Mahārāja Hukumachand, Kunthu Sāgara, Jugal Kishor Mukhtar, Kailash Chandra Shastri, Muni Nagaraj, Muni Sukhalal, Muni Vidyananda etc. and many others have contributed in the field of Philosophy.

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(e) Contribution of Western Scholars in the Field of Jaina Philosophy

Western Scholars who contributed in the field of Jaina philosophy are Jan Alphen, Lee Preedy, Pratapaditya Pal, Paul Dundas, Annie Besant, Klaus Bruhn, W.N. Brown, Chitrabhanu and Clare Rosenfield, Kendal W. Folkert, Hermann Jacobi, Robert J. Zydenbos, Hermann Kuhn, Padmanabh S. Jaini, R. Williams etc.

(f) Contribution in the Field of Grammar and Literature

Scholars who contributed in the field of grammar and literature are Richard Pischel, George Abrahma Grierson, K.R. Norman, Alfred C.Woolner, Sunitikumar Chatterjee, Pyarachandaji Mahārāja, K.R. Chandra, Satya Ranjan Banerjee, J.R. Bhattacharyya, Madhusudan Mishra, Rajaram Jain, Premsuman Jain, V.M. Kulkarni, H.C., Katre, Bhayani, Nemichad Shastri, D.C. Sircar, Philosophy, Sukumar Sen, Nathmal Tatia, Ramsingh Tomar, A.M. Ghatage, Nitti Dolci, R.P. Poddar, Colette Caillat and others.

(g) Contribution in the Field of Encyclopaedia / Dictionary (*Kośa*)

Contribution of scholars in the field of Encyclopaedia / Dictionaries are Ratnachand Mahārāja, Rajendra Vijaya Sūri, Ācārya Mahāprajña, Jinendra Varni, Mohanlal Banthiya and Shrichand Chorariya, Hargovind Trikramchandra Seth, Balchandra Siddhanta Shastri, A.M. Ghatage, K.R. Chandra, Kanchan Sāgara Gaṇi and Ksemankara Sāgara, Mohanlal Mehta, K.C. Ghosh, P.C. Nahar, Aditya Prachandiya, Muni Shrichand Kamal, Sādhvī Vimal Prajñā, Sādhvī Siddha Prajñā, Sādhvī Vishrutvibha, Damodar Shastri, Samaṇī Kusum Prajñā, Kamlesh Kumar Jain, Udaychand Jain, Naresh Kumar, K. Rishabhachandra, Muni Rakesh Kumar, Muni Virendra Kumar and many others.

In this way, there is a long list of scholars working in the various areas of Jainism. To know the incredible works done by scholars, catalogues of manuscripts and bibliography of the books are much

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helpful. Now, we shall see a brief history and works carried out by scholars in the field of cataloguing and bibliography.

Catalogues of Manuscripts (*Pāṇḍulipi*)

A catalogue is the register of the items published or unpublished on the subject. It normally helps the reader to understand what has been done in the subject, so that one can take a different subject which has not been explored by anybody, or the same subject can be undertaken for revision in the light of new findings or old ideas can be rectified in the light of new findings. That is why the cataloguing of works is necessary. Secondly, manuscripts are the heritage of ancient values and philosophies. These are the wealth of our country. Thus, cataloging helps us in the easy access of manuscripts.

The most ancient catalogue of this Jaina literature is *Bṛhadṭippaṇikā*.[12] Later on, many modern independent catalogues came into existence. Among the independent catalogues, the first came out from Asiatic Society,[13] Bengal. In 1877, Rajendralal Mitra published *A Descriptive Catalogue of Sanskrit Manuscripts in the Library of Asiatic Society of Bengal* where some Prākṛta and Apabhraṃśa literatures are also mentioned. This work mainly started in India with the publication of *List of Sanskrit Manuscripts in Private Libraries in the Bombay Presidency* by Bhandarkar, BORI. Further, Suparshvadas Gupta edited *A Catalogue of Sanskrit, Prakrit and Hindi Works in the Jaina Siddhant Bhawan, Arrah* in 1919. Dalal and Lalchandra Bh. Gandhi edited *Catalogues of Manuscripts in Jaisalmer Bhandaras,* Gaekwad Oriental Institute, Baroda in 1923. Raibhadur Hiralal edited *Catalogue of Sanskrit and Prakrit Manuscripts in the C.P. and Berar*, Nagpur, 1926.

Even the catalogue of the texts available at Jhalarapatan has been published in the name *Grantha Nāmāvalī* by Elaka Pannalal

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[12] *Jainiyõ Kī Sāhitya Sevā Aur Prakāśita Jaina Sāhitya*, p. 5.

[13] *Prākṛta Tathā Apabhraṃśa Śodha Mẽ Kārya Kī Diśāẽ* (Research Article), Devendra Kumar Shastri (Nimacha), p. 492.

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Digambara Jain Sarasvati Bhawan, Mumbai. Many lists of the literatures of big *bhaṇḍāra*-s of Delhi were published in the monthly Journal *Anekānta* at Veer Sewa Mandir, Sarasava. Atishya Kshetra Shri Mahaveera Tirthkshetra Committee, Jaipur has published a combined catalogue of famous ancient *bhaṇḍāras* of Aamer and Mahaveerji Kshetra (Chandan village, Jaipur). Besides this, Pt. Kastoorchand Kasliwal, on behalf of the committee has produced two catalogue works of the Jaipur *Śāstrabhaṇḍāra* and one *Grantha Praśasti Saṅgraha,* which is published by the Committee.

Pt. Parmananda Shastri is also preparing a list of manuscripts available at new temples of Dharmapura, Delhi. Pt. K. Bhujbali Shastri has edited the cataloguing work, which contains the list of the Kannadian literature available at Moodbidri, etc. the Southern part of India, which is published by Bharatiya Gyanpeeth, Kashi. Many others are also doing efforts to publish the lists of *bhaṇḍāras* but *Jinaratna Koṣa* (1944), a work edited by Hari Damodar Velankar, a Prof. at Wilson College, Mumbai, is the most significant and incredible effort in this field. His work *Catalogue of Prakrit Manuscripts* was published in 1930 CE by Bhandarkar Oriental Research Institute (BORI), Pune. This book was produced in the same pattern of the renowned work *Catalogues Catalogoram* of T. Aufrecht, Germany. The editor has briefly introduced approximately 10,000 books, on the basis of 121 various reports, catalogues, etc. in an alphabetical order. The list contain books of both the traditions, though the editor in his preface has written some limitations regarding the less numbers of Digambara books.

There are many others too like – *A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in the Collection of the Asiatic Society of Bombay* ed. by V.M. Kulkarni, H.R. Kapadiya's *Descriptive Catalogue of Manuscripts in the Government Manuscripts Library*, Muni Jinavijaya's *A Catalogue of Sanskrit and Prakrit Manuscripts* in the Rajasthan Oriental Research

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Institute Jodhpur Collection and Muni Puṇyavijaya's *Pāṭaṇa ke Jaina Bhaṇḍāro Kī Sūcī* which are very important.[14]

Kastoor Chand Kasliwal has prepared a catalogue *Jaina Grantha Bhaṇḍāras in Rājasthāna* in five volumes. The Rajasthan Oriental Research Institute, Jodhpur has made the catalogues from different places like – Udaipur, Jodhpur, Jaipur, Alwar, Chittor, Bikaner and published in twenty-six volumes.

Manoj Jain and Balaji Ganorkar have published sixteen volumes of the *Descriptive Catalogue of Manuscripts* (preserved in Devarddhigaṇi Kṣamāśramaṇa Hastaprata Bhaṇḍāgāra, Ācārya Shri Kailasha Sāgara Sūri Gyanmandir, Koba) from Mahaveer Jain Aradhana Kendra, Koba, Gandhinagar and yet the cataloguing work is going on. Similarly, six volumes have been published in the *Catalogue of Sanskrit and Prakrit Manuscripts* from the L.D. Institute of Indology, Ahmedabad and yet other work is going on. Besides this, cataloguing work is going on at Jain Vishva Bharati Institute (Ladnun), Shrut Bhawana (Pune), Kundakunda Bharati (Indore), B.L. Institute of Indology (Delhi), etc. and many other places.

Among western scholars, it was Albert Weber who first started to enlist Jaina manuscripts kept in Berlin (Germany). Then Walther Schubring pursued the work and published a catalogue of Jaina manuscripts in 1944, where descriptions of 1127 manuscripts are given.[15]

Ernst Luemann has enlisted 200 Digambara manuscripts in the name of *The List of the Manuscripts in the Library at Starsburg* published in Vienna Oriental Journal, Vol. 11, 1897.[16] Klatt has

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[14] *Prākṛta Tathā Apabhraṃsa Śodha Mẽ Kārya Kī Diśāẽ (Research Article)*, Devendra Kumar Shastri (Nimacha), p. 493.

[15] *The Contributions of French and German Scholars to Jaina Studies* (Article), Dilipkumar Banerjee, Ācārya Bhikshu Commemoration Volume, pp. 163-166.

[16] *Prākṛta Tathā Apabhraṃsa Śodha Mẽ Kārya Kī Dīśāẽ (Article)*, Devendra Kumar Shastri (Nimacha), p. 492.

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also done a great work in this field. He had prepared an index of 1100-1200 pages, but unfortunately he died before its publication. Weber and Ernst have published 55 pages in *Indian Antiquary* as a specimen.

Jaina manuscripts preserved in the British Library, British Museum, Victoria and Albert Museum have been catalogued in a thorough and systematic manner. The work was initiated by Prof. Candrabhal Tripathi, but after his untimely death, Prof. Nalini Balbir took on this project and worked on it for more than 10 years, assisted by Mr. Kanhaiyalal and Kalpana Sheth, a scholarly couple from Ahmedabad. This catalogue sheds light on 1083 manuscripts in 1425 entries and was published in 3 volumes with introduction, bibliography, appendices and indices, jointly by the British Library and the Institute of Jainology, London, 2006.

Importance and the Work on Jaina Bibliography

The scholars of the East and the West have already made valuable researches into the Vedic and Buddhistic literature, but unfortunately Jaina literature, which covers a wide field of Indological studies, has not been properly appreciated. According to Chhotelal Jain, "The contributions of Jainas to the Indian culture and sciences have been so vast that the history of India will be incomplete without a reference to them. But, of the three great religions of India – Jainism, Buddhism and Brahmanism, Jainism has been the least studied and most misunderstood for the want of knowledge of the available literature."

The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis where violence threatens to ruin the entire fabric of human civilization. The perpetual principle of non-violence is the noblest heritage of Jainism for which the whole of mankind should be ever grateful. The vast field of Jaina literature, art and archeology, philosophy and religion is still mostly

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unexplored. In order to have the knowledge of such a vast literature containing valuable treasure, bibliography of Jaina literature can be of great help. Bibliography brings into light many unknown and undiscussed books into light. Researchers and scholars can access knowledge of many books easily. They can have a bibliography of the subject they are interested in as their constant companion.

Currently, it is reassuring that some Jaina scholars with scientific background are making valuable contributions in this field.

The Jaina Shvetambar Conference, Delhi has published a bibliography named *Jaina Grantha Nāmāvalī*, 1908. Regarding Digambara literatures, Baba Dulichand of Jaipur, a layman, has prepared a bibliography of literature available in their temple in Jaipur, which was published in 1895 CE. as *Jaina Śāstramālā*. In the year 1901, Baba Gyanchandra Jaini, Lahore published another bibliography work entitled *Digamabara Jaina Bhāṣā Grantha Nāmāvalī*. [17]

Amongst the western scholars, A. Guérinot was a great French scholar whose work greatly benefitted Jaina scholars. He compiled a Bibliography of Jaina Books, *Essai De Bibliographie Jaina* in 1906 and *Répértoire d'Épigraphie Jaina* in 1908, in French language. These books have been a great help to scholars and students interested in the study of Jainism. Since the days of A. Guérinot, there has been a remarkable interest in the field of Jaina studies and many books have been published and numerous articles have appeared in Indian and foreign journals. Subsequently, Chhotelal Jain made an attempt to supplement the treatise of Guérinot and included researches and publication until 1960. Chhotelal Jain has excluded almost all the references found in Guérinot's book and has taken care to bring in all references not found in his works

[17] *Jainiyō Kī Sāhitya Sevā Aur Prakāśita Jaina Sāhitya*, pp. 5-6.

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and include all those books published between 1906 to 1960. He has compiled his work in two volumes entitled *Jain Bibliography*.

Mr. Jain's bibliography has no separate volume for Jain Epigraphy, which Guérinot had. Guérinot had issued separate volumes, but Chhotelal Jain included it under a separate section in his work. Almost all the references given in this book relate to the books written in English and other European languages.

Mr. Jain has provided a brief outline of the content of the references which assists a scholar or reader to become aware of the subject matter of the relevant book. This in itself constitutes a great help. However, in his bibliography he has mentioned lengthy details of literature, which has made it more tough to understand for a general researcher. Secondly, Mr. Jain's work is upto 1960 only. No other work has emerged since then which gives comprehensive details of the development of literature in the field of Jainism.

In 1944, H.D. Velankar prepared *Jinaratnakośa,* an alphabetical register of Jaina works and authors.

Further, some bibliography work has been done by scholars such as Jyotiprasad Jain, Colette Caillat and Nalini Balbir, Karl H. Potter, Royce Wiles, etc. In Jainiyõ *Kī Sāhitya Sevā Aur Prakāśita Jaina Sāhitya,* edited by Jyotiprasad Jain, bibliography of 2680 books has been given, which is divided into 6 sections on the basis of different languages. The first Hindi section includes books of Saṃskṛta, Prākṛta and Apabhraṃśa languages. Then books in Marathi, Gujarati, Bengali, Urdu and English as well as European languages are given. On the basis of the preface of the book, it can be said that along with the published books, information related to newspapers, institutions, publishers, writers, etc. available in 1947 are also mentioned.

Karl H. Potter has compiled the *Encyclopaedia of Indian Philosophies* published by Motilal Banarsidass Private Ltd., Delhi (1st edn. 1979; reprint edn., 1974; 2nd revised edn., 1983 and 3rd

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edn. 1995). He has prepared a bibliography to provide an account of works of Indian philosophical literature, which are:

1. Entirely of philosophical interest
2. Theoretical rather than purely practical in their intended utility
3. Polemical or at least expository in a context where defence of one's view among alternatives is appropriate.

In his work he has excluded works, which are clearly theological or religiously sectarian. Classics such as the *Upaniṣad,* Pali and Jaina canons are not listed since though they contain philosophical material they are not consistently polemical and systematically philosophical throughout. However, he has added the commentary works in his list. This list is given in chronological order under the authors' name.

Royce Wiles has prepared the bibliography of Śvetāmbara canons as per the publication series. For instance, the list of the *āgamas* published by Raya Dhanpatasimha Bhadura Ka Agama Sangraha, Mehsana/Kolkata; Agamodaya Samiti and Sresthi Devachandra Lalbhai Jaina Pustakoddharaka Fund, Surat; Jain Vishva Bharati, Ladnun; Jaina Shastrodhara Mudranalaya, Sikandrabad etc. His collection starts from 1874 and is published in *Jaina Journal*. The bibliography provides comprehensive information of published editions of canonical texts. Full details of individual text editions are given within appropriate sections of the bibliography. Commendable effort has been made by Royce Wiles, who has prepared the bibliography on Śvetāmbara *āgama*-s titled *Bibliography of the Śvetāmbara Canon: A Descriptive Listing of Text Editions, Commentaries, Studies and Indexes (Leiden: Brill)*.

Besides this, one work on published Śvetāmbara āgama-s and its commentaries has come out as *Āgama Prakāśana Sūcī*, by Niravbhai Bhupendra Dagali published by Gitarth Ganga, Ahmedabad, 2014.

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Here, it is noteworthy to understand the motivation and objectives behind this particular bibliographical work.

In the year 2011, Prof. S. R. Banerjee visited Jain Vishva Bharati Institute (JVBI), Ladnun. He had a discussion with Samaṇī Charitra Prajñā, Vice-chancellor, JVBI. During the discussion he suggested that JVBI should become the hub for Jain studies in such a manner that anyone involved in the research or studies of Jainism should definitely come there for study. Hence, Jain Vishva Bharati Institute should have a rich source of all Jaina literature. He said, after Chhotelal Jain, no comprehensive work on Jaina bibliography has occurred. Jain Vishva Bharati Institute should take a lead in producing a Jaina Bibliography.

After this discussion, the honorable Vice-chancellor, Samaṇī Charitra Prajñā, inspired and motivated us to undertake this project of preparing this bibliography and create a Jaina Heritage centre at JVBI. Thus, we undertook a project **'Archives of Jaina Heritage'** under the Mahadeolal Saraogi Anekant Shodhpeeth and the department of Jainology and Comparative Religion & Philosophy with the following objectives:

Objectives

1. To collect the information regarding the Jaina works, which is available in the form of books, dictionaries, etc. published in India and abroad in different languages.
2. To enlist and collect Jaina philosophical and historical literature, documentaries, CDs, audio records, etc.
3. To provide details of Jaina research institutes, universities, libraries, websites, store houses, scholars etc. in India and abroad.

The scope of the project was quite broad. Thus, we initially focused to work on the first and last objective. Chhotelal Jain had enlisted books upto 1960, but omitted the bibliography of Jaina

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Āgama-s. On the other hand, Royce Wiles and worked only on Śvetāmbara *Āgama*-s and did not include other publications. Thus, in order to bring all the publication combinely and in the simple and systematic manner we started preparing this bibliography from the beginning.

In this project an attempt is made to provide a bibliography of all categories of books from the beginning of publication till 2014. Certainly there are some books which are unavailable or lost, so those books are not included in it. Even it is possible that although the books are available, some books may have been left out by us knowingly (because the books are not very much relevant from the research point of view) or unknowingly, as it is a very fact that this kind of research work is a continuous process and cannot be completed in one attempt.

To facilitate research studies, our bibliography work is mainly divided into the following sections :

1. Jaina Canonical and Commentary Literatures (Śvetāmbara and Digambara)
2. Non-canonical Jaina Literatures (Original texts)
3. Secondary Books (which includes General Books, Dictionaries, Encyclopaedias, Reference Books and Manuscript Catalogues)
4. Extra books (Books having incomplete information, some others having complete information but not much important from research view-point, etc.).

Relevance of the Bibliography Work on Jainism

1. Jaina Philosophy comprises of ethics, metaphysics, epistemology and logic, art and science, history and culture. All these subjects are profoundly described in Jaina ancient and modern literature. In Jainism, philosophical development of the literature is classified in four ages:

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- *Āgama-yuga* (5th cent. BCE to 5th cent. CE)
- *Darśana-yuga* (5th cent. CE to 8th cent. CE)
- *Pramāṇa-yuga* (8th cent. CE to 16th cent. CE)
- *Navyanyāya-yuga* (after 16th cent. CE).

Āgama deals with many major philosophical questions like –origination of the universe, realities, the process of acquiring knowledge, relation between body and soul, relation between word and meaning, etc.

In the *Darśana-yuga*, i.e. the *anekānta* and the philosophical age, Indian scholars and thinkers were having debates and forward systems of logic to prove their philosophical principles as the best. Due to this, many oppositions and contradictions were prevailing between different philosophies. At that time, the philosophical principle of *anekānta*, naya and *syādvāda* given by great Jaina *ācārya*-s created an atmosphere of reconciliation, mutual understanding, mutual interdependence, love and harmony. Thus, in order to know these specific philosophical principles in depth and to highlight the importance of these values and principles, the bibliography of Jaina literature will be of great significance.

In the present modern age, various Jaina scholars are contributing their ideas and thoughts by writing the basic principles of Jaina philosophy in the modern, comparative, logical and scientific perspective. These literatures are a treasure for researchers as well as for the common man. Hence, to bring into light all those valuable literatures this project will prove to be very important.

From the philosophical perspective this work will prove to be commendable because there are many books which are rare or unavailable or lost. So, collecting the information by visiting different libraries, old museums, jñāna-bhaṇḍāra-s

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and then preparing the bibliography will bring into light those books. Thus, this work proves to be of much importance.

2. Jaina literature is available in various languages. In ancient time most of the literature is in various kinds of Prākṛta like –Ardha-māgadhī, Śaurasenī, Apabhraṃśa, and in Saṃskṛta. Today, it is available in Hindi, English, French, German, Rajasthani, Gujarati and many other regional languages. So, with the help of collecting the information of all those literature at one single place will be of great relevance for the researchers as well as laymen and women.
3. It will be beneficial to highlight the contribution of Jainism to Indian culture.
4. It will bring into light the unknown treasure of the Indian tradition and Jainism or Jaina philosophy in particular.
5. It will be very significant from the historical perspective and for the researchers because the chronological and subject-wise division of the book is given.
6. The work will also be very useful for researchers because they will come to know about many unknown and unread books. They can easily access all the books of their interest. In the field of literature this work will be very useful because it will work out as reference books for the researchers.
7. It will bring updated information of all the published literatures at one single place.

Research Methodology

Research is a scientific and systematic search for pertinent information on a specific topic. Rightly saying, it is an art of scientific investigation. On the basis of objectives, research can be exploratory, descriptive, empirical, experimental, diagnostic, historical etc.

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This work is a historical research, synthesising and chronologically maintaining the data collected from different sources like–libraries, publishers, institutes, etc. For easy acces to our bibliography work, it is advised to note the following points:

Method of Bibliography

The following method has been used in this bibliographical work:

1. The designation called Ācārya, Upādhyāya, Muni, Sādhvī, Samaṇī, Āryikā, Yati, Gaṇi, Sūri, Prajñā, Mahārāja, Svāmī etc. have been metioned with diacritical marks.
2. The names associated with the designation like – Ācārya, Upādhyāya, Yati, Gaṇi, Āryikā, Sūri, Muni, Sādhvī, Samaṇī, Mahārāja, Svāmī etc. are written with diacritical marks appear in the case their names appear to be ancient. For example, Yaśovijaya, Mahāprajña. No diacritical marks are given if there names are modern. For example, Shiv Muni, Muni Mahendra Kumar, Ācārya Nanesh, etc.
3. 'Edited by' has been written as 'ed. by'.
4. 'Translated by' has been written as 'trans. by'.
5. If there is the title 'Pandit' before the name of author or editor, it has been written as Pt.
6. Ācārya, Muni, Mahārāja, Sādhvī, Upādhyāya etc. are considered as title but these have not been followed by ',' '.' ',' will be put after the full name.

   For example, Ācārya Mahaprājña, *A Man with Insight and Effective Non-violent Action, ...*
7. If there is no author of the text, the editor's name has been written as author but it has been shown in bracket like – (ed.). For example, Ācārya Mahāprajña (ed.).
8. In case of Hindi books, while writing the title of the books the word 'Eka' (one) and 'Aura' (and) have been written as 'Ek' and 'Aur' because generally while pronouncing the word 'ra', 'a' is not pronounced.

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For example, Jain, Sagarmal and Suresh Sisodiya (ed.), *Aṅga Sāhitya : Manana* ***Aur*** *Mīmāṃsā, Jaina Dharma Mẽ Dāna :* ***Ek*** *Samīkṣātmaka Adhyayana.*

9. For translated books, after the translated title of books, the title of the original text has been written in the brackets followed by other textual information.

   For example, Nathmal Tatia (ed. and trans.), *That Which Is* (*Tattvārtha Sūtra* of Ācārya Umāsvāti), trans. into English, Harper Collins Publishers, USA, 1994.

10. If the title of the text starts with Shree, Shreemati, Shreemat, etc. it has not been mentioned.

    For example, If text is *Śrīmadāvaśyaka Sūtra*, it has been written as *Āvaśyaka Sūtra*.

11. If there is any chief synod of the text, 'synod by' has been written after the name of text.

    For example, *Daśaveāliyaṃ*, synod by Ācārya Tulsī, ed. by Muni Nathmal Yuvācārya.

12. Extra information of the text has been written after the name of editor.

    For example, *Ācārāṅga Bhāṣyam*, ed. by Ācārya Mahāprajña, with original text and explanatory notes, Jain Vishva Bharati Institute, Ladnun, 1994.

13. The name of publication has not been written with diacritical marks.

14. If any text is in many volumes or parts, the volume or the part of the text has been written before publication year.

15. If the same text is published in different years, it has been shown chronologically.

16. If the same text has different publications even if it is published in the same year, it has been shown separately.

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17. If two volumes of text are published by the same publisher and in the same year, they have been mentioned in a single entry.
18. Original volumes of the *Ṣaṭkhaṇḍāgama* are found with the name '*Pustaka*' in original text but here, in the bibliography it has been mentioned as Volume.
19. Volume nos. have been mentioned in mathematical number form. For example, Vol. 1, 2....
20. The original texts like – *Abhidhānacintāmaṇī, Deśīnāmamālā*, etc., which are in the form of dictionary, are considered as original works and thus are mentioned in list of their works. They are not included in the list of encyclopaedias, dictionaries and references books given in volume 2.
21. To show the contribution of Jaina *ācārya*-s, their non-Jaina works have also been included, For example, the *Pavanadūta* of Vādicandra Sūri, the *Ślokavārtika : A Study* of Kumarila of Lakṣmīvallabha Gaṇi etc.
22. As there are some Jaina *ācārya*-s who wrote non-Jaina texts similarly there are non-Jaina *ācārya*-s who wrote Jaina texts. List of such books has also been given. For example, the *Saptapadārthī* of Sivaditya, the *Pramāṇa Paddhati* of Jayatīrtha, the *Dānādiprakaraṇa* of Surācārya etc.
23. Besides this, there is distinct section for the books, which are published as collections of canons or commentaries (*Saṅgraha*). For example, *Dravyānuyoga, Dharmakathānuyoga, Caraṇānuyoga, Gaṇitānuyoga, Aṅga Paviṭṭha Suttāṇi,* etc.
24. Similarly, for original works too there is a separate section for collections. For example, *Dipālikā Kalpa Saṅgraha, Prākṛta Dhammapada, Sandhikāvya-Samuccaya, Anekārthasāhitya-saṅgrahaḥ* etc.
25. In most of the cases, where the original works of any author are collected in the form of *granthāvalī* or any other form, separate

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entry is made for each original work and the title of the book is given in the bracket. No separate entry is made in the name of the title of the book. For example

a) The *Bharata-Mukti (Tulsī Vāṅgamaya)* of Ācārya Tulsī, Adarsh Sahitya Sangh Publication, Churu, Vol. 79, 2014.

b) The *Cauvīsī (Jinaharṣa Granthāvalī)* of Jinharṣa Gaṇi, ed. by Agarchand Nahata, Sadul Rajasthani Research Institute, Bikaner, 1961.

26. There is a separate section for books whose author or time period is unknown. For example, *Aṅgavijjā, Mantrādhirāja Stotram, Jaya Pāyaḍa Nimitta Śāstra, Titthogālī Prakīraṇaka, Alaṃkāra-dappaṇa* etc.

27. There is the list of books where the *ācārya*-s name is given but time period is not mentioned. Even it could not be found out through other sources. So, separate list has been given without mentioning the time period of the *ācārya*.

28. The book which contain more than one texts appear for more than one time. For example, the entry of the book '*Bhikṣunyāyakarṇīkāmanomuśāsane*' appears at two places as per their alphabetical order. It is written as: The *Bhikṣu Nyāya Karṇikā (Bhikṣunyāyakarṇīkāmanomuśāsane)* of Ācārya Tulsī, *(Tulsī Vāṅgamaya)*, Adarsh Sahitya Sangh Publication, Churu, Vol. 91, 2014. The second entry will be *Manomuśāsane (Bhikṣunyāya-karṇīkāmanomuśāsane)* of Ācārya Tulsī, *(Tulsī Vāṅgamaya)*, Adarsh Sahitya Sangh Publication, Churu, Vol. 91, 2014.

29. We couldn't maintain complete alphabetical order in our work, because in the case where the text is same but their name is different we have given it in chronological order. For example,

a) *Tattvārtha Sūtra*
Tattvārthādhigama Sūtram
Sabhāṣyatattvārthādhigama

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Mokṣa Śāstra
Rekhācaritra Aur Tālikāõ Mẽ
Study of Tattvārtha Sūtra
That Which Is (Tattvārtha Sūtra)
Biology of Jaina Treatise on Reals : Biology in Tattvārtha-Sūtra
Cosmology Old and New (Tattvārthādhigama Sūtra)

b) *Dravya Saṃgraha*
Bṛhad Dravya Saṃgraha

c) *Niyamasāra*
Salvation Through Self-discipline

d) *Dvādaśāmuprekṣā*
Bārasāṇuvekkhā

e) *Śatakaprakaraṇa*
Bandhaśatakaprakaraṇaṃ

f) *Sarvārthasiddhi*
Reality

g) *Svayaṃbhū Stotra*
The Path to Enlightenment

h) *Nyāyāvatāra*
Jaina Epistemology in Historical and Comparative Perspective

i) *Puruṣārthasiddhyupāyaḥ*
Householders' Discipline in Jainism

j) *Syādvādamañjarī*
Flower Spray of the Quodammodo Doctrine

k) *Paramātmaprakāśa*
Paramappapayāsu
Lumière de l'Absolu

30. In Jainism, a major numbers of books are in Prākṛta, Saṃskṛta, Hindi, English and Gujarati. A few are in Marathi, Tamil, Kannada, Rajasthani, French, German etc. To get the clear idea of those few books published in Marathi, French, and German etc., the language has been mentioned after the complete information of the book. For example :

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a) The *Prakrit Kalpataru de* of Rāmaśarman, Tarkavāgīśa, ed. and trans. by Nitti-Dolci, Luigia, Librairie Ancienne Honore Champion, Parish, 1939. (German)

b) The *Pārśva Purāṇa* of Anantarāja Abājī, Ravaji Sakharam Doshi, Solapur, 1939. (Marathi)

31. There are some authors who are named by several different names because their designation changes. Actually the person is same. For example,

a) Muni Nathmal / Yuvācārya Mahāprajña / Ācārya Mahāprajña

b) Devendra Muni Shastri / Muni Devendra Kumar / Ācārya Devendra Muni

c) Upādhyāya Kanakanandi / Ācārya Kanakanandi.

d) Jñānamati Mātājī / Āryikā Jñānamati

e) Muni Chandraprabha / Mahopādhyāya Chandraprabha, etc.

Appendices

Appendices contain three major divisions :

Text-wise List

In order to have an easy access of the books, the list of books is given in alphabetical order, except – Śvetāmbara Āgama-s and its commentaries.

Subject-wise List

In order to find the books on any particular subject, a subject-wise classification is made. Separate sections and subjects are given for original and secondary books because original books are written on a specific subject matter, whilst secondary books are written on specific as well as general topics, with various subjects.

However, *Jaina āgama*-s are not classified as most of the *āgama*-s deal with multiple subjects. It is difficult to identify their particular subject and put it in one category. Therefore a separate subject-wise list has not been prepared by us for the Jaina *āgama*-s.

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List of Authors and Commentators

In the index, the list of authors and commentators is given. Firstly, the list of authors and commentators of Jaina canons and secondly the list of authors and commentators of non-canonical original texts. The list is given chronologically as well as alphabetically. Time periods of these authors are given on the basis of following books :

a. *Jaina Sāhitya Kā Bṛhad Itihāsa*
b. Time-periods generally accepted by historians and scholars
c. From the introduction of the book of the related author
d. The books mentioned at the end of this introduction.

In order to overcome the differences we have extended the time periods, For example, Ācārya Umāsvāti (between 2nd-5th Cent. CE), Ācārya Kundakunda (between 2nd-5th Cent. CE), etc. This time-period may be a case of doubt for some scholars but we think one should keep their mind broad and overcome the difference.

These volumes include a bibliography of approx. 8000 books. During our research we collected information (regarding books) from various libraries and institutes such as Jain Vishva Bharati Institute (Deemed University), Bhogilal Leherchand Institute, Parshwanath Vidyapeeth Research Institute, Varanasi; L.D. Institute of Indology, Veer Sewa Mandir, New Delhi, Mahavir Aradhana Kendra, Koba, Gandhinagar; Lal Bahadur Shastri Rastriya Sanskrit Vidyapeeth (Deemed University), Delhi; Patan Gyan Bhandar, Patan; Royal Asiatic Society, Calcutta; National Library, Calcutta; the Central Library of Mohanlal Sukhadia University, Udaipur; Kundkunda Gyanpeeth, Indore and many more. Besides this, we have gone through various websites such as– www.jainelibrary.org, www.worldcat.org, etc.

Actually, our project is very extensive as there are numerous books on Jainism which are published in different languages such as

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Prākṛta, Saṃskṛta, Hindi, English, Gujarati, Marathi, German, French, Tamil, Kannada, etc. To collect information of all the books and document it would have taken much longer time. In order to prioritise within time constraints, we have focused only on books written in Prākṛta, Saṃskṛta, Hindi, English, Gujarati, French and German languages. Furthermore, we have collected information of only those books which are research-based or can be helpful for research work. Books of songs, *muktaka*-s, which appeared to be not of interest for research have been avoided in the main list and mentioned in the list of extra books.

Conclusion

Literatures are the most significant sources of preserving history, art, culture, religion and science. Many *ācārya*-s, *ṛṣi*-s and scholars have contributed a lot by their intelligence, wisdom, compositional skills and by the development of various kinds of literature in the field of Jainism. The present generation is indebted to their incredible efforts and work.

As described in the introduction, we find development of different languages, writing skills and methods in due course of time from the ancient period till today. For instance, in ancient periods *bhāṣya*-s were written in Prākṛta language but Ācārya Mahāprajña (20th cent. CE) has composed *Ācārāṅga Bhāṣya* in the Saṃskṛta language. Generally auto-biographies are self-written. However, the auto-biography of Ācārya Tulsī (*Merā Jīvana Merā Darśana*) is not written by him, but is prepared and edited by Sādhvī Pramukhā Kanak Prabha from his diaries and letters etc. In this way, many new trends are developing with the development of literature.

Information regarding the books and the time-periods of *ācārya*-s and scholars in this introduction are taken from the following books and articles mentioned below :

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Books

1. Walther Schubring, *The Doctrines of the Jainas*, Delhi, 1st edn., 1962.
2. Aravaanan, K.P., *Annotated Bibliography of the Jain Text in Tamil*, Jain Vishva Bharati University, Ladnun, 2009.
3. Chanchreek, K.L. and Mahesh K. Jain, *Jaina Religion : History and Tradition*, Shree Publishers & Distributors, New Delhi, 2004.
4. Choudhary, Gulab Chandra, *Jaina Sāhitya Kā Bṛhad Itihāsa* (*Kāvya Sāhitya*), Parshwanath Vidyapeeth, Varanasi, Vol. 6, 1st edn., 1978.
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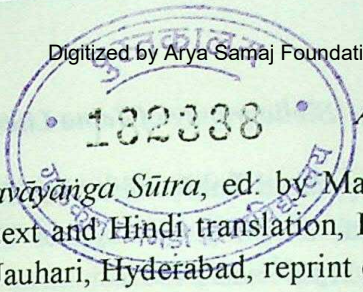

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Devaṃdatthao / Devendrastava

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COLLECTION OF ŚVETĀMBARA ĀGAMA-S
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DIGAMBARA *ĀGAMA*-S AND ITS COMMENTARIES

(*Chakkhaṇḍāgamo, Mahābandho, Kasāyapāhuḍa*)

Chakkhaṇḍāgamo/Ṣaṭkhaṇḍāgama

Ṣaṭkhaṇḍāgama of Puṣpadanta and Bhūtabalī, ed. by Hiralal Jain, assisted by Phoolchand Siddhanta Shastri and Hiralal Siddhanta Shastri, Seth Shitabai Laxmichandra Jain Sahityoddharak Fund Karyalay, Amravati, Vol. 1, 1939.

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* *Ṣaḍaśīti* is the other name (*Apara Nāma*) of *Āgamikavastuvicārasāraprakaraṇam.*

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Sāsa Bahuro Coḍhāliyo (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu, ed. by Ācārya Tulsī and collected by Muni Shri Chauthmal, Jain Shwetambar Terapanthi Mahasabha, Kolkata, Vol. 2, 1960. (Rajasthani)

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Sūnsa Bhaṅgāvaṇa Rā Phala Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu, ed. by Ācārya Tulsī and collected by Muni Shri Chauthmal, Jain Shwetambar Terapanthi Mahasabha, Kolkata, Vol. 1, 1960. (Rajasthani)

Tātvika Ḍhālā (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu, ed. by Ācārya Tulsī and collected by Muni Shri Chauthmal, Jain Shwetambar Terapanthi Mahasabha, Kolkata, Vol. 1, 1960. (Rajasthani)

Tāmalī Tāpasa Ro Bakhaṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu, ed. by Ācārya Tulsī and collected by Muni Shri Chauthmal, Jain Shwetambar Terapanthi Mahasabha, Kolkata, Vol. 2, 1960. (Rajasthani)

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Muni Jñānasāra (18th cent. CE)

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Muni Hemarāja (18th cent. CE)

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Muni Veṇīdāsa (18th cent. CE)

Bhīkhu Carita (Terāpantha-Ācārya Caritāvalī) of Muni Veṇīdāsa, ed. by Shreechand Rampuria, Jain Shwetambar Terapanthi Mahasabha, Kolkata, Vol.-1, 1961. (Rajasthani)

Pt. Deepchand Kasliwal (18th cent. CE)

Paramātmapurāṇa (Adhyātma Pañca Saṃgraha) of Pt. Deepchand Kasliwal, with Hindi trans. by Kalpana Jain and Pt. Kamalkumar Jain, Kundakunda Kahan Digambar Jain Trust, Sasani, Hathras, U.P., 2011.

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Ācārya Magharājajī Ro Bakhāṇa (Terāpantha-Ācārya Caritāvalī) of Ācārya Māṇaka Gaṇi, ed. by Shreechand Rampuria, Jain Shwetambar Terapanthi Mahasabha, Kolkata, Vol.-2, 1960. (Rajasthani)

Dyānatarāya (19th cent. CE)

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Ācārya Maghavāgaṇi (19th cent. CE)

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Ācārya Māṇaka Gaṇi (19th cent. CE)

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Muni Gulahajārī (19th cent. CE)

Paccīsa Padyātmaka Ḍhāla (Jaya Kīrti Gāthā) of Muni Gulahajārī, synod chief Ācārya Tulsī, ed. by Yuvācārya Mahāprajña, ed. by Muni Navratnamal, Sādhvī Chandanbala and Sādhvī Kalpalata, Jain Vishva Bharati Prakashan, Ladnun, 1984. (Rajasthani)

Muni Jīvojī (19th cent. CE)

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Muni Karmachand (19th cent. CE)

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Sadā Sukhadāsa (19th cent. CE)

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Ghāsīlāla Mahārāja (19-20th cent. CE)

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Note

In Jainism, there are many texts which are edited or translated by more than one author. In such cases, the name of the text has been given just once to avoid repetition. Hence, while searching for a particular text, one can have an easy access to all the entries related to that text.

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SUBJECT-WISE LIST OF NON-CANONICAL ORIGINAL TEXTS

Notes (for Vol.-I and Vol.-II) :

1. If a book falls under the categorization of more than one subject, it has been listed under the headings of both the subjects. For example :
   1) *Ādīpurāṇa* of Ācārya Jinasena
      - We have categorized this book under the heading of "*Caritra* and *Purāṇa*" as well as "History and Culture".
   2) *A History of Indian Literature* (Vol. 2)
      - We have categorized this book under the heading of "History and Culture" as well as "Language, Literature and Grammar."
2. We found that various books of one category may fall under another category as well. Therefore, to avoid repeating the list of books we have dropped a note at the same place with their respective classification.

   For example – Many books of the category of Literature on Bhagavāna Mahāvīra can be classified under the heading of "Life-sketch and *Caritra*" too. So as to avoid the recurrence of the complete list in the category of "Life-Sketch and Caritra", a simple note has been attached with heading of "Life Sketch and *Caritra*" that the same list can also be grouped under the heading of Bhagavāna Mahāvīra.
3. In few cases, you may feel that some of the books have not been listed under appropriate category. It might have happened because of unavailability of physical copy of the text or uncertainty of contents of the text or our lack of information regarding the text.
4. In some cases we found that one book is comprised of various topics and therefore their categorization became

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little challenging. Though, we have tried our best to enumerate that book to its closest category, it may be possible that one may not find that book there. So we advise researchers to look for that book in all other possible categories too.

5. Books are classified in the below mentioned category of subjects.
6. An attempt has been made to categorize the books under the appropriate heading.

Subjects

- *Anekānta, Naya, Syādvāda* and *Saptabhaṅgī*
- Architecture
- Astrology and Mathematics
- *Carita* and *Purāṇa*
- Chemistry
- Dictionaries
- Ethics, Morality, Spirituality and Religion
- Geology
- Grammar and Language
- History and Culture
- *Karma*
- Logic and Epistemology
- *Mantra*
- Metaphysics
- Metre and Rhetoric
- Novel and Narratives
- Philosophy
- Poems, Dramas, *Kāvya*-s and *Mahākāvya*-s
- Politics
- *Stuti/Stotra*
- *Terāpantha*
- Yoga and Meditation

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Anekānta, Naya, Syādvāda and Saptabhaṅgī

Anekāntavādamāhātmyaviṃśikā of Upādhyāya Yaśovijaya

Anekāntajayapatākā of Haribhadra Sūri

Anekāntavādapraveśa of Haribhadra Sūri

Anekānta Vyavasthā Prakaraṇam of Upādhyāya Yaśovijaya

Anyayogavyavacchedadvātrimśikā of Ācārya Hemacandra

Flower Spray of the Quodammodo Doctrine (*Syādvādamañjarī*) of Malliṣeṇa Sūri, ed. and English trans. by F.W. Thomas

Nayacakra of Ācārya Devasena

Nayacakra of Ācārya Māilladhavala

Nayacakra Prakāśa

Nayapradīpa of Upādhyāya Yaśovijaya

Nayarahasya of Upādhyāya Yaśovijaya

Nayarahasya Prakaraṇam of Upādhyāya Yaśovijaya

Nayaviṃśikā of Ācārya Vijaya Abhaya Śekhara Sūri

Nayopadeśa Prakaraṇam of Upādhyāya Yaśovijaya

Nikṣepaviṃśikā of Ācārya Vijaya Abhaya Śekhara Sūri

Sanmatitarka Mahārṇavavātrika of Vijayadarśana Sūri

Sanmati Tarka Prakaraṇaṃ of Siddhasena Divākara

Saptabhaṅgīnayapradīpa Prakaraṇam of Upādhyāya Yaśovijaya

Saptabhaṅgīprabhā of Vijaya Nemi Sūri

Saptabhaṅgī Taraṅgiṇī of Vimala Dāsa

Saptabhaṅgī Viṃśikā of Ācārya Vijaya Abhaya Śekhara Sūri

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Syādvāda Bhāṣā of Śubhavijaya Gaṇi

Syādvādamañjarī of Malliṣeṇa Sūri

Syādvāda Muktāvalī (Syādvāda Muktāvalī athavā Jaina Viśeṣa Tarka tathā Bhāvasaptatikā) of Yaśasvatsāgara

Syādvāda Rahasya of Upādhyāya Yaśovijaya

Syādvāda Ratnākara (an auto-commentory on *Pramāṇanaya-tattvālokālaṅkāra*) of Vādideva Sūri

Syādvādānubhava Ratnākara of Svāmī Chidanand

Architecture

Vāstu Sāra (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Astrology and Mathematics*

Bhūvalaya of Ācārya Kumudendu (Some Selected Portions)

Bṛhat Kṣetra Samāsa of Jinabhadra Gaṇi Kṣamāśramaṇa

Gaṇita Sāra Kaumudī (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Gaṇitasāra-Saṃgraha of Mahāvīrācārya

Gaṇitatilaka Ṭīkā of Siṃhatilaka Sūri

Gommaṭasāra (Jīvakāṇḍa) of Ācārya Nemicandra Siddhānta Cakravartī

Jaina Tattva Kalikā of Ātmārāmajī Mahārāja

Jambūdīva-Paṇṇati-Saṃgaho of Muni Padmanandi

Jambūdvīpasamāsa of Ācārya Umāsvāti

Jambūdvīpa Saṃgrahaṇī (laghu) of Haribhadra Sūri

Jaya Pāyaḍa Nimitta Śāstra

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* Also see, *Karma* subject for more books on Mathematics.

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Jyotirjñānavidhi of Ācārya Śrīdhara

Jyotiṣa Sāra (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Kṣapaṇāsāra of Nemicandra Siddhānta Cakravartī

Labdhisāra of Ācārya Nemicandra Siddhānta Cakravartī

Laghukṣetrasamāsa of Ratnaśekhara Sūri

Lokaprakāśa of Upādhyāya Vinaya Vijaya Gaṇi

Loka Vibhāga of Siṃha Sūri

Lokavijaya-yantra

Pāṭīgaṇita of Ācārya Śrīdhara

Riṣṭasamuccaya of Durgadeva

Samyagjñānacandrikā bhāṣā ṭīkā of Pt. Todarmal

Sūryaprakāśa Grantha of Nemicandra

Tiloya Paṇṇatti (Triloka Prajñapti) of Ācārya Yativṛṣabha

Trilokasāra of Ācārya Nemicandra Siddhānta Cakravartī

Triśatikā of Ācārya Śrīdhara

Vyavahāraganita of Rājāditya

Carita and *Purāṇa*

Agaḍadattacaritram of Devendra Gaṇi (Nemicandra Sūri)

Añjanā Sundarī Caritram of Muktivimala Gaṇi

Ācārya Bhārīmālajī Ro Bakhāṇa (Terāpantha-Ācārya Caritāvalī) of Muni Hemarāja

Ācārya Jītamalajī Ro Bakhāṇa (Terāpantha-Ācārya Caritāvalī) of Ācārya Maghavāgaṇi

Ācārya Magharājajī Ro Bakhāṇa (Terāpantha-Ācārya Caritāvalī) of Ācārya Māṇaka Gaṇi

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Ācārya Rāyacandajī Ro Bakhāṇa (Terāpantha-Ācārya Caritāvalī) of Jayācārya

Ādināthacaritam, Śāntināthacaritam, Nemināthacaritam, Pārśvanāthacaritam, Mahāvīracaritam, Vīra-caritra (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Ādipurāṇa of Ācārya Jinasena

Ādipurāṇa of Mahākavi Puṣpadanta

Ādinātha Caritra of Ācārya Hemacandra

Balabhadramuṇicariyaṃ of Ācārya Nemicandra Sūri

Bhadrabāhu Saṃhitā of Bhadrabāhu

Bharata Carita (*Ācārya Bhikṣu Ākhyāna Sāhitya*) of Ācārya Bhikṣu

Bharata-Mukti (Tulsī Vāṅgamaya) of Ācārya Tulsī

Bharateśvara Bāhubalī Vṛtti of Śubhaśīla Gaṇi

Bhānucandragaṇicarita of Siddhicandra Gaṇi

Bhārīmāla Carita (Śāsaṇa Kalpataru) of Muni Hemarāja

Bhārīmāla Carita (Terāpantha Ke Tīna Ācārya) of Jayācārya

Bhīkhu Carita (Terāpantha-Ācārya Caritāvalī) of Muni Veṇīdāsa

Bhīkhū Carita (Terāpantha-Ācārya Caritāvalī) of Muni Hemarāja

Bhikkhu Jaśa Rasāyaṇa of Jayācārya

Bhikṣu Gāthā of Ācārya Mahāprajña.

Bhikṣu Gītā of Ācārya Mahāprajña.

Bhīma Vilāsa (Amara Gāthā) of Jayācārya

Bhoja Caritra of Rājavallabha

Bhuvanabhānukevalicariyaṃ of Indrahaṃsa Gaṇi

Caṃdappahacariu of Yaśaḥkirti

Campaka Caritra of Chothmal Mahārāja

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Candaṇa Miliyāgiri Carita of Muni Sūrya

Candappahasāmi Cariyaṃ of Jasadeva Sūri

Candrarājacaritraṃ of Vijaya Bhupendra Sūri

Cauppannamahāpurisacariyam of Sīlāṅaka Sūri

Cārudatta Caritra of Vinay Kumar

Chabīla Muni Ākhyāna of Punamchand Bacchawat

Chūnaḍiyā of Muni Vinayacandra

Darśanaśudhiprakaraṇa of Ācārya Candraprabha Sūri

Dasasāvagacariyam of Śubhavardhana Gaṇi

Ḍālima Caritra of Ācārya Tulsī.

Dhammilakumāra Caritra of Jayaśekhara Sūri

Dhanyakumāra Carita of Ācārya Guṇabhadra

Dvaya Ḍhālātmaka Jaya-Sujaśa (Jaya Kīrti Gāthā) of Muni Jīvojī.

Dvaya Ḍhālātmaka Laghu Jaya-Sujaśa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Epic of Nemi : Nemiṇātha Purāṇa of Karṇapārya

Gajalamaya Dhanna Caritra of Chothmal Mahārāja

Gautama Caritra of Dharmacandra

Harivaṃśa Purāṇa of Ācārya Jinasena

Harivaṃśa Purāṇa of Mahākavi Puṣpadanta

Harakha Coḍhāliyo (Amara Gāthā) of Jayācārya

Hastūjī Kastūjī Ro Pañcaḍhāliyo (Amara Gāthā) of Jayācārya

Hema Coḍhāliyo (Amara Gāthā) of Jayācārya

Hema Navaraso (Amara Gāthā) of Jayācārya

Jaina Rāmāyaṇa (Triṣaṣṭiśalākā Puruṣa) of Ācārya Hemacandra

Jaina Rāmāyaṇa of Muni Sūrya

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Jaṃbūsāmicariu of Mahākavi Raidhū

Jambūcariyam of Muni Guṇapāla

Jambū Kumāra Carita (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Jambūsāmicariu of Vīrakavi

Jambūsvāmī Caritra of Ācārya Hemacandra

Jambūsvāmicaritam of Rājamalla

Jasaharacariu of Mahākavi Puṣpadanta

Jaya Choga Sujaśa Vilāsa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Jaya Sthuī (Jaya Kīrti Gāthā) of Muni Karmachand

Jaya-Sujaśa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Jaya-Sujasa (Śāsaṇa Kalpataru) of Ācārya Maghavāgaṇi

Jinadatta Carita of Rājasiṃha

Jinadatta Caritra of Sumati Sūri

Jinadattākhyāna of Sumati Sūri

Jinasahasranāma Ṭīkā of Bhaṭṭāraka Śrutasāgara

Jīvandhara Campū of Mahākavī Haricandra

Jīvandhara Caritra of Vādībhadeva Sūri

Jīvandhara Purāṇa of Jina Sāgara

Karakaṇḍacariu of Muni Kanakāmara

Karmacanda Gītikā (Amara Gāthā) of Jayācārya

Kālūyaśovilāla (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Kiṃ Caritram of Ācārya Vijayarāja

Kīrti Gāthā of Jayācārya.

Kṛṣṇacarita of Devendra Sūri

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Kṣatracūḍāmaṇi / Jīvandhara Caritra of Vādībhadeva Sūri

Kumārapāla Bhūpāla Caritra of Jayasiṃha Sūri

Kumārapāla Carita of Jayasiṃha Sūri

Kumārapāla Caritam of Ācārya Hemacandra

Kumārapālaprabandhaḥ of Jinamaṇḍaṇa Gaṇi

Kummāputta-caria of Jainamāṇkiya

Laghu Bhikkhu Jaśa Rasāyaṇa of Jayācārya

Laghu Jaya Choga Sujaśa Vilāsa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Lāḍā-Vadanā-Sujasa (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Magana Caritra (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Maghavā-Sujasa (Śāsaṇa Kalpataru) of Ācārya Māṇaka Gaṇi

Mahatisāgara Caritra of Anantarāja Ābājī

Mahāpurāṇa of Ācārya Guṇabhadra

Mahāpurāṇa of Ācārya Jinasena

Mahāpurāṇa of Mahākavi Puṣpadanta

Mahāpurāṇa (Ādiparva) of Ācārya Jinasena

Mahāvīracariyam of Ācārya Guṇacandra

Mahāvīra Purāṇa of Sakalakīrti

Majjavāhara Yaśovijayam (Mahākāvyam) of Chandramauli

Mallinātha Caritram of Muni Vinayacandra Sūri

Malīnātha Nī Copī of Ācārya Bhikṣu (*Ācārya Bhikṣu Ākhyāna Sāhitya*)

Mallinātha Purāṇa of Sakalakīrti

Māṇaka-Ḍālima-Caritra (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Maṇidhārī Jinacandra Sūri Kāvyāñjalī of Bechardas

Mayaṇaparājayacariu (*Madanaparājayacarita*) of Harideva

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Meghacaryā (1st chapter of *Jñātādharmakathā* with original meaning and explanation) of Hira Muni

Mohajīta Caritram of Muni Kṣemasāgara

Mohanacaritam of Ramapati Mishra

Motījī Ro Pañcaḍhāliyo (Amara Gāthā) of Jayācārya

Mukulama of Muni Nathmal

Munisuvratasvāmīcarita of Śrīcandra Sūri

Ṇāyakumāracariu of Mahākavi Puṣpadanta

Navya Canda Caritra of Muni Dhanraj

Nābhākarāja Caritram of Ācārya Merutuṅga

Nemiṇāhacariu of Haribhadra Sūri

Padma Purāṇa of Ācārya Raviṣeṇa

Pajjuṇṇacariu of Jaina Śrāvaka Siṃha

Pariśiṣṭa Parva of Ācārya Hemacandra

Paumacariu (Jaina Rāmāyaṇa) of Svayaṃbhūdeva

Paumacariyaṃ (Jaina Rāmāyaṇa) of Ācārya Vimala Sūri

Paumasiricariu of Dhāhila

Pāṇḍava Purāṇam of Ācārya Śubhacandra

Pāṇḍavacaritram of Devavijaya Gaṇi

Pārśvanāthacarita of Vādirāja Sūri

Pārśvanātha Caritam of Sakalakīrti

Pārśvanātha Caritra of Udayavīra Gaṇi

Pārśva Purāṇa of Anantarāja Ābājī

Pārśva Purāṇa of Bhūdharadāsa

Pāsaṇāhacariu of Ācārya Padmakīrti

Prabhāvaka Caritra of Ācārya Prabhācandra

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Pradyumna Caritra of Ācārya Somakīrti

Pradyumnacaritam of Mahāsenācārya

Ṛṣabha Caritra of Ācārya Jñānasāgara Mahārāja

Ṛṣirāya Pañcaḍhāliyī (Śāsaṇa Kalpataru) of Jayācārya

Ṛṣirāya Pañcaḍhāliyo (Terāpantha Ke Tīna Ācārya) of Jayācārya

Ṛṣirāya Sujaśa (Terāpantha Ke Tīna Ācārya) of Jayācārya

Ṛṣirāya Sujasa (Śāsaṇa Kalpataru) of Jayācārya

Ranāsinha Caritram of Soma Gaṇi

Ratnapālacaritam of Ācārya Mahāprajña

Rayaṇacūḍarāyacaria of Ācārya Nemicandra Sūri

Riṭṭhaṇemicariu of Svayaṃbhūdeva

Śālībhadra Caritra of Shankar Prasad Dikshit

Śāntinātha Caritra of Bhāvacandra Sūri

Śāntinātha Caritra (Naiṣadhiyā-Samasyāpūrti) of Mahopādhyāya Meghavijaya

Śāntinātha Purāṇa of Asaga Mahākavi

Śāntinātha Purāṇa of Sakalakīrti

Śānti Vilāsa (Amara Gāthā) of Jayācārya

Śāntiṇāhacariyam of Devacandra Sūri

Śivajī Ro Coḍhāliyo (Amara Gāthā) of Jayācārya

Ślokātmaka Jaya-Sujaśa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Śramaṇa Bhagavāna Mahāvīra (His life and Teaching) of Muni Ratnaprabha Vijay.

Śrīpālacaritram of Guṇasāgara Gaṇi

Śrīpālacaritram of Jayakīrti

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Śrīpāla Rājā Rāsa of Upādhyāya Vinayavijaya and Upādhyāya Yaśovijaya

Sahajānandaghanacariyam of Bhanvarlal Nahata

Samyaktva Prakaraṇa of Ācārya Candraprabha Sūri

Saṃpratinṛpacaritram

Sanatakumāracariya (A section of author's *Neminātha Cariya*) of Haribhadra Sūri

Sanatakumāracaritra (Selected part of *Vāsupūjyacaritra*) of Vardhamāna Sūri

Sanmati Caritra of Mahākavi Raidhū,

Sapta Ḍhālātmaka Jaya-Sujaśa (Jaya Kīrti Gāthā) of Muni Karmachand

Saradāra Sujaśa (Amara Gāthā) of Jayācārya

Sarūpa Navaraso (Amara Gāthā) of Jayācārya

Sarūpa Vilāsa (Amara Gāthā) of Jayācārya

Satajugī Carita (Amara Gāthā) of Jayācārya

Satajugī Ro Pañcaḍhāliyo (Amara Gāthā) of Jayācārya

Sevābhāvī Muni Campaka (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Siradāra Sujaśa of Jayācārya

Sirikummāputtacariyam of Anantahaṃsa

Sirivālacariu of Narasenadeva

Sirivālacariyaṃ of Ratnaśekhara Sūri

Sthavīrāvalīcarita or Pariśiṣṭaparvan of Ācārya Hemacandra

Sudaṃsaṇacariu of Muni Nayanandi

Sudaṃsaṇā Cariyam of Devendra Sūri

Sudarśana Carita (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

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Sudarśanacaritam of Ācārya Vidyānandi

Sukosalacariu of Mahākavi Raidhū (*Raidhū Granthāvalī*)

Sukumālasāmicariu of Vibudha Śrīdhara

Sumitramantrīcaritram of Vardhamāna Sūri

Supāsaṇāhacariam of Lakṣamaṇa Gaṇi

Surasundarīycariam of Dhaneśvara Sūri

*Sūcaritram o*f Ācārya Vijayarāja

Sūracandracaritra of Vardhamāna Sūri

Terāpantha-Prabodha (Terāpantha-Prabodha, Sambodha) (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Thāvacā Putra Nī Copī of Ācārya Bhikṣu (*Ācārya Bhikṣu Ākhyāna Sāhitya*)

Ṭīkama Ḍosī Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Triṣaṣṭiśalākāpuruṣacarita of Ācārya Hemacandra

Triṣaṣṭismṛtiśāstram of Pt. Āśādhara

Tulsīyaśovilāsa of Ācārya Mahāprajña.

Udayacanda Jī Ro Coḍhāliyo (Amara Gāthā) of Jayācārya

Uttamakumāra Caritram of Cārucandra Gaṇi

Uttarapurāṇa of Ācārya Guṇabhadra

Vaḍḍhamāṇacariu of Vibhuha Śrīdhara

Varaṃgacariu (Varāṅgacaritam) of Pt. Tejapāla

Varāṅgacaritam of Jaṭāsiṃhanandi

Vardhamāna of Mahākavī Anupa

Vāsupūjyacaritra of Vardhamāna Sūri

Veṇīrāmajī Ro Coḍhāliyo (Amara Gāthā) of Jayācārya

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Vicārāmṛta Sāra Saṃgraha (*Viṃśati Sthānaka Caritra*) of Harṣa Gaṇi

Vīrajiṇandacariu of Mahākavi Puṣpadanta

Vīravardhamāna Carittam of Sakalakīrti

Yaśodharacaritaṃ of Sakalakirti

Yugapradhāna Śrī Jinacandra Sūri Caritam of Labdhimuni Upādhyāya

Chemistry

Dhātūtpattiḥ (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Dravya Parīkṣā (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Ratnaparīkṣā (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Suvarṇa-Raupaya-Siddhi-Śāstra of Jinadatta Sūri

Dictionaries

Anekārthasaṃgraha of Ācārya Hemacandra

Abhidhāna-cintāmaṇi of Ācārya Hemacandra

Deśināmamālā of Ācārya Hemacandra

Gāhārayaṇakośa of Jineśvara Sūri

Haimanāmamālāśiloñchaḥ of Jinadeva Sūri

Nāmamālā of Mahākavi Dhanañjaya

Nighaṇṭhuśeṣa of Ācārya Hemacandra

Pāiya Lacchīnāmamāla of Mahākavi Dhanapāla

Tulsī Padya Sāhitya Sandarbha Kośa (Tulsī Vāṅgamaya) of Ācārya Tulsī

Viśvalocana Kośa (*Muktāvalī Kośa*) of Dharasenācārya

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Ethics, Morality, Spirituality and Religion

Adhyātmabindu of Harṣavardhana

Adhyātma Amṛta Kalaśa of Amṛtacandra Sūri

Adhyātma Amṛta Kalaśa of Vibudha Śrīdhara

Adhyātma Kalpadruma of Muni Sundara Sūri

Adhyātma-kamala-mārtaṇḍa of Rājamalla

Adhyātmamata Parīkṣā of Upādhyāya Yaśovijaya

Adhyātma Rahasya of Pt. Āśādhara

Adhyātmasāra of Upādhyāya Yaśovijaya

Adhyātma Taraṅgiṇī of Somadeva Sūri

Adhyātmaupaniṣatprakaraṇam of Upādhyāya Yaśovijaya

Adhyātma Vijñāna Yoga Praveśikā of Haribhadra Sūri

Ahiṃsāmṛtaṃ of Upādhyāya Kanakanandi

Ajjhappasāro of Mahārāja Sunil Sāgara

Ajñānatimira Bhāskara of Vijayānanda Sūri

Amara Śataka of Shardacharan Dikshit

Amitagati Śrāvakācāra of Ācārya Amitagati

Amṛtāśiti of Yogīndudeva

Aṇupehā of Pt. Lakṣmīcandra

Antara Yātrā of Muni Ganeshmal

Anukampā of Ācārya Bhikṣu

Anukampā Rī Caupaī of Ācārya Bhikṣu (*Ācārya Bhikṣu Tattva Sāhitya*)

Anukampā Vicāra of Javāharācārya,

Avanīta Rāsa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Ācāra Dinakaraḥ of Ācārya Vardhamāna Sūri

Ācāra Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

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Ācārasāra of Vīranandi Saiddhāntikacakravartī.

Ādhyātma Gītāñjalī of Muni Dinakar

Ādhyātmapadāvalī of Muni Chandan

Ādhyātmika Pada (Jñānasāra Granthāvalī) of Muni Jñānasāra

Ārambha Siddhigrantha of Udayaprabha Sūri

Ārādhanā Prakaraṇa of Soma Sūri

Ārādhanāsamucchayam of Ravicandra Muni

Ārādhanāsāra of Ācārya Devasena

Ātma Prabodha Chattīsī (Jñānasāra Granthāvalī) of Muni Jñānasāra

Ātmasiddhi (or the Self Realization) of Śrīmad Rājacandra

Āvaśyaka Saptati of Muni Candra Sūri

Bahuttarī Pada Saṃgraha (Jñānasāra Granthāvalī) of Muni Jñānasāra

Bārasāṇuvekkhā of Svāmī Kumāra Kārtikeya

Bārasāṇuvekkhā of Ācārya Kundakunda

Bhagavadi Ārādhanā of Śivārya

Bhakti Kartavya of Śrīmad Rājacandra and Shri Sahajānandaghana

Bhava Bhāvanā of Ācārya Hemacandra

Bhāva Prakaraṇama of Vijaya Vimalagaṇi

Bhāva Ṣaṭtriṃśikā (Jñānasāra Granthāvalī) of Muni Jñānasāra

Bhāvasaṃgraha of Ācārya Devasena

Bhāvasaptatikā (Syādvāda Muktāvalī athavā Jaina Viśeṣa Tarka tathā Bhāvasaptatikā) of Yaśasvatsāgara

Bhāvatribhaṅgī of Śrutamuni

Bhikṣudvātriṃśikā of Upādhyāya Yaśovijaya

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Bhrama Vidhvaṃśanam of Jayācārya

Bodhaprābhṛta of Ācārya Kundakunda

Bodhāmṛtasāra of Ācārya Kunthu Sāgara

Byāhulo (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Caityavandanādi Bhāṣyatrayam of Devendra Sūri

Cāritraprābhṛta of Ācārya Kundakunda

Cāritrasāra of Cāmuṇḍarāya

Cāritrya Chattīsī (Jñānasāra Granthāvalī) of Muni Jñānasāra

Cāturmāsika Vyākhyāna of Kṣamākalyāṇa Gaṇi

Chedapiṇḍa of Indranandi Yogīndra

Darśanaśudhiprakaraṇa of Ācārya Candraprabha Sūri

Daśvẽ Prācitta Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Dāṃna Rī Ḍhālã (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Dānādīprakaraṇa of Sūrācārya

Dānādikulaka Saṃgrahaḥ of Devendra Sūri

Dharmabindu of Haribhadra Sūri

Dharmarasāyaṇa of Muni Padmanandi.

Dharmaratnakaraṇḍaka of Vardhamāna Sūri

Dharmaratna Prakaraṇa of Śānti Sūri

Dharmaratnākaraḥ of Jayasena

Dharmaśikṣā Prakaraṇam of Jinavallabha Sūri

Dharmasaṃgraha of Upādhyāya Mānavijaya

Dharmasaṃgraha Śrāvakācāra of Pt. Medhāvī

Dharmavidhi Prakaraṇaṃ of Śrīprabha Sūri

Dharmavilāsa of Dyānantarāya

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Dharmāmṛta of Nayasena

Dharmāmṛta Sāgāra of Pt. Āśādhara

Dharmāmṛtasāra of Ācārya Prabhācandra

Dharmopadeśamālā Prakaraṇam (Vivaraṇa) of Jayasiṃha Sūri

Dharmopadeśaślokaḥ of Pūrvamunivara

Dvādaśakulakam of Jinavallabha Sūri

Dvādaśānuprekṣā of Ācārya Kundakunda

Ek So Ekyāsī Bola Rī Huṇḍī of Ācārya Bhikṣu

Ekala Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Gaṇadhara Sikhāvaṇī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Gautama Kulaka Vṛtti of Jñānatilaka Gaṇi

Guṇasthānakramāroha of Ratnaśekhara Sūri

Harṣahaṛdaya Darpaṇa of Keśajamuni

Hitopadeśamālā of Prabhānanda Sūri

Householders' Discipline in Jainism (*Puruṣārthasiddhyupāyaḥ*) of Amṛtacandra Sūri

Indriyavādī Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Iṣṭopadeśa of Ācārya Pūjyapāda

Īryāpathikīṣaṭtriṃśikā of Upādhyāya Dharmasāgara Gaṇi

Jaina Tūrya Taraṅgiṇī of Chothmal Mahārāja

Jiṇa Lakhaṇā Cārita Āve Na Āve Tiṇa Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Jināgyā Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Jñānadarpaṇa (Adhyātma Pañca Saṃgraha) of Pt. Deepchand Kasliwal

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Jñānasāra of Padhmasiṃgha Muni

Juā Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Kalpapradīpa of Jinaprabha Sūri

Kalyāṇakārakam of Ugradityācārya

Karmayoga of Buddhi Sāgara Sūri

Kartavya Kaumudī of Ratnacandra Mahārāja

Kartavyaṣṭtriṃśikā (Kāvyāmṛtam) of Ācārya Tulsī *(Tulsī Vāṅgamaya)*

Karuṇa Rasakadambakam

Kālavādī Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Kālū Śikṣā Satasaī of Muni Ganeshmal

Kārtikeyānuprekṣā of Svāmī Kumāra Kārtikeya

Lāṭī Saṃhitā of Rājamalla

Laghubodhāmṛtasya of Ācārya Kunthu Sāgara

Laghujñānāmṛtasāra of Ācārya Kunthu Sāgara

Lalitavistarā (commentary on *Caityavandana Sūtra*) of Haribhadra Sūri

Magana Caritra (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Manuṣyakṛtyasāra of Ācārya Kunthu Sāgara

Mati Prabodha Chattīsī (Jñānasāra Granthāvalī) of Muni Jñānasāra

Māṇaka-Ḍālima-Caritra (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Mithyātī Rī Karaṇī Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Mohaṇī Karma Bandha Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Mūlaśuddhi Prakaraṇam of Pradyumna Sūri

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Mūlācāra of Ācārya Vaṭṭakera*

Mulācāro of Ācārya Kundakunda

Nava Tattva

Nava Tattva of Vijayānanda Sūri

Navatattva Prakaraṇa of Ācārya Cirantana

Navatattvaprakaraṇa of Dharma Sūri

Navatattvasaṃgraha of Vijayānanda Sūri

Navapadārtha of Ācārya Bhikṣu (*Ācārya Bhikṣu Tattva Sāhitya*)

Nijāmṛtapāna (Hindi *padyānuvāda* of *Samayasāra Kalaśa*) of Vidyā Sāgara Mahārāja

Nijātmaśuddhibhāvanā of Kunthu Sāgara

Ninva Rāsa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Ninva Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Nirvāṇa Kalikā of Pādaliptācārya

Niyamasāra of Ācārya Kundakunda

Nītisāra of Bhaṭṭāraka Indranandi

Nītivākyāmṛta of Somadeva Sūri

Padyātmakapadeśapradīpaḥ of Muktivimala Gaṇi

Pañcaliṅgī Prakaraṇa of Jineśvara Sūri

Pañcavastuka of Haribhadra Sūri

Pañcāśakaprakaraṇa of Haribhadra Sūri

Pañcaśatī of Vidyā Sāgara Mahārāja.

Pañcasūtraṃ (Kāvyāmṛtam) of Ācārya Tulsī *(Tulsī Vāṅgamaya)*

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* Some scholars consider Vaṭṭakera and Ācārya Kundakunda as same person.

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Parajāyavādī Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Paramātmaprakāśa of Yogīndudeva

Paramātmapurāṇa (Adhyātma Pañca Saṃgraha) of Pt. Deepchand Kasliwal

Paryuṣaṇaparvakalpaprabhā of Vijayadarśana Sūri

Paryuṣaṇādaśa Śatakam Vṛtti of Upādhyāya Dharmasāgara Gaṇi

Paryuṣaṇākalpamāhātmyam of Muktivimala Gaṇi

Pauṣadha Ṣaṭtriṃśikā of Jasa Soma Gaṇi

Pauṣadhavidhiprakaraṇam (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Piṇḍaviśuddhi Prakaraṇam of Jinavallabha Sūri

Potiyā Bandha Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Praśamarati Prakaraṇa of Ācārya Umāsvāmī

Pratikramaṇa-samācārī (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Pratikramaṇa Sūtra Pada

Pratimā Śataka of Upādhyāya Yaśovijaya

Pratiṣṭhā Ratnākara of Pt. Gulabchandra

Pratiṣṭhāsāroddhāra of Pt. Āśādhara

Pratiṣṭhātilaka of Ācārya Nemicandra Sūri

Pratyākhyāna Svarūpa of Ācārya Yaśodeva

Pravacana Parīkṣā of Upādhyāya Dharmasāgara Gaṇi

Pravacana Sāroddhāra of Ācārya Nemicandra Sūri

Prāyaścita Samuccaya of Ācārya Gurudāsa

Preraṇā Pañcaśatī of Muni Chandan (Five Hundred Dohe)

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Puruṣārthasiddhyupāya of Amṛtacandra Sūri

Puṣpamālā Prakaraṇa of Maladhārī Hemacandra

Pūjyapādaupāsakācāra of Ācārya Pūjyapāda

Ratnakaraṇḍa Śrāvakācāra of Ācārya Samantabhadra

Ratnākara Śataka of Ratnākara Varṇi

Rayaṇasāra of Ācārya Kundakunda

Śikṣāṣaṇṇavatiḥ (Kāvyāmṛtam) of Ācārya Tulsī *(Tulsī Vāṅgamaya)*

Śīladutam

Śīla Kī Nava Bāḍa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Śīlopadeśamālā of Jayakīrti

Śradhā Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Śrāddhavidhi Kaumudī (saṃkṣepaḥ) of Ratnaśekhara Sūri

Śrādhavidhiprakaraṇam of Ratnaśekhara Sūri

Śrādhadinakṛtyasūtram of Devendra Sūri

Śrādhaguṇavivaraṇa of Jinamaṇḍaṇa Gaṇi

Śrāvaka Dharmadeśanā of Devendra Sūri

Śrāvaka Dharma Vidhi Prakaraṇa of Haribhadra Sūri

Śrāvaka Nā Bāre Vrata (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Śrāvakavratakulakam (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Śrāvakācāra of *Ācārya* Umāsvāmī

Śṛṅgāravairāgyataraṅgīṇī of Ācārya Somaprabha

Śrīsaṃvegaratiḥ of Muni Prashamrativijaya

Ṣaṭapāhuḍa Grantha of Ācārya Kundakunda

Ṣaṭprābhṛtādi Saṃgrahaḥ of Ācārya Kundakunda

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Ṣaṭsthānaka Prakaraṇam of Jineśvara Sūri

Ṣoḍaśakaprakaraṇam of Haribhadra Sūri

Saddha Jīyakappo of Ācārya Dharmaghoṣa Sūri

Sanghṣaṭtriṃśikā (Kāvyāmṛtam) of Ācārya Tulsī *(Tulsī Vāṅgamaya)*

Samakita Rī Ḍhālā (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Samayasāra of Ācārya Kundakunda

Samayasāra Dṛṣṭāntamarma of Manohar Varṇī

Samayasāra Kalaśa of Amṛtacandra Sūri

Sambodha (Terāpantha-Prabodha, Sambodha) (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Sambodha Aṣṭottarī, Prastāvika Aṣṭottarī, Ātmanindā etc. (Jñānasāra Granthāvalī) of Muni Jñānasāra

Sambodhaprakaraṇa of Haribhadra Sūri

Saṃbodhasaptatikā of Ratnaśekhara Sūri

Saṃvedana Kī Saragama of Upādhyāya Yaśovijaya

Saṃvega Cūḍāmaṇi

Saṃvegadrumakandalī of Vimalācārya

Saṃvegaraṅgaśālā of Jinacandra Sūri

Samādhi of Carittasena

Samyaktva Ṣaṭasthāna Caupāī of Upādhyāya Yaśovijaya

Saṅghapaṭṭaka of Jinavallabha Sūri

Saṃgrahaṇī of Haribhadra Sūri

Satyasāmyasukhāmṛtam (Pravacanasāra) of Upādhyāya Kanakanandi

Satyārthadarśana of Ācārya Kunthu Sāgara

Savaiyā Ṭīkā (Adhyātma Pañca Saṃgraha) of Pt. Deepchand Kasliwal

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Sādharmikavātsalyaprakāśaḥ of Devendra Sūri

Sādhupratikramaṇa Sūtrāṇi of Kṣamākalyāṇa Gaṇi

Sādhu Vidhi Prakāśaḥ of Kṣamākalyāṇa Gaṇi

Sāgāradharmāmṛta of Pt. Āśādhara

Salvation Through Self-discipline (*Niyamasāra*) of Ācārya Kundakunda

Sāmācārī of Tilakācārya

Sāmācārī Prakaraṇa of Upādhyāya Yaśovijaya

Sāmācārīśatakam of Samayasundara Gaṇi

Sāṃmadharmī Sāṃmadrohī Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Sārasamuccaya (*Hitopadeśa*) of Ācārya Kulabhadra

Sāvayadhammadohā of Devasena

Sāvayapaṇṇatti (Śrāvakaprajñapti) of Haribhadra Sūri

Sevābhāvī Muni Campaka (Tulsī Vāṅgamaya) of Ācārya Tulsī.

Sindūraprakaraṇa of Ācārya Somaprabha

Subhāṣitaratnasaṃdoha of Ācārya Amitagati

Sudharmopadeśāmṛtasāraḥ of Ācārya Kunthu Sāgara

Sudṛṣṭi Taraṅgiṇi of Tekcanda

Suktaratnāvalī of Vijayasena Sūri

Sūkṛta Sāgara of Ratnamaṇḍana Gaṇi

Sūnsa Bhaṅgāvaṇa Rā Phala Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Sūtravyākhyānavidhiśatakam of Upādhyāya Dharmasāgara Gaṇi

Sūvarṇasūtram of Ācārya Kunthu Sāgara

Svapnasaptatiḥ (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Svarūpānanda (Adhyātma Pañca Saṃgraha) of Pt. Deepchand Kasliwal

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Svādhyāyaprakāśa of Devendra Sūri

Tātvika Ḍhālā (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Tirukkural of Elācārya (Ācārya Kundakunda)

Traivārṇikācāra of Ācārya Guṇabhadra

Trikoṇa (khaṇḍakāvya) of Preetam Singh Bagrecha

Upadeśabāvanī of Vijayānanda Sūri

Upadeśachāyā Aur Ātmasiddhi of Śrīmad Rājacandra

Upadeśacintāmaṇi of Jayaśekhara Sūri

Upadeśamālā of Dharmadāsa Gaṇi

Upadeśamālā of Haribhadra Sūri

Upadeśapada of Haribhadra Sūri

Upadeśa Prāsādaḥ of Vijaya Lakṣamī Sūri

Upadeśa Puṣpamālā of Maladhārī Hemacandra

Upadeśa Rahasya of Upādhyāya Yaśovijaya

Upadeśaratnamālā of Padma Jineśvara Sūri

Upadeśa Siddhāntaratna (Adhyātma Pañca Saṃgraha) of Pt. Deepchand Kasliwal

Upadeśa Suddhasāra of Taraṇatāraṇa Svāmī

Upadeśa Taraṅgiṇī of Ratnamaṇḍana Gaṇi

Upāsakādhyayana of Somadeva Sūri

Uraṇa Rī Ḍhāla (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Vairāgya Sārasamuccaya of Ācārya Kulabhadra

Vairāga Rī Ḍhālā (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Vairāgyaśataka of Kavi Padmānanda

Vasunandi Śrāvakācāra of Ācārya Vasunandi

Vicārasaptatikā of Mahendra Sūri

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Vidhimārga Prapā of Jinaprabha Sūri

Vinīta Avinīta Rī Copāī of Ācārya Bhikṣu

Vinīta Avinīta Rī Ḍhālā (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Viveka Vilāsa of Jinadatta Sūri

Vyākhyāna Vāṭikā of Muni Ganeshmal

Wisdom of Mahavira of Muni Nathmal

Yatilakṣaṇasamuccaya Prakaraṇa of Yaśovijaya

Yogasāra of Yogīndudeva

Yugādijinadeśanā of Somamaṇḍana Sūri

Geology

Bhūgarbha Prakāśā (Ratnaparīkṣādi Sapta Granthasaṃgraha) of Ṭhakkura Pheru

Grammar and Language

Ajjhattatattāloa of Muni Nyāyavijaya

Apabhraṃśa Vyākaraṇa of Ācārya Hemacandra

Bharatamuni-nibandham Prākṛta Bhāṣāṇāṃ Svarūpam of Ācārya Bharata

Bhikṣuśabdānuśāsanam of Muni Chauthmal

Dhāturatnākaraḥ of Muni Lāvaṇyavijaya

Dvayāśrayakāvya of Ācārya Hemacandra

Gaṇaratnamahodadhi of Vardhamāna Sūri

Haimadhātupāṭha of Ācārya Hemacandra

Haimaliṅgānuśāsana Vivaraṇa of Ācārya Hemacandra

Haimaprakāśamahāvyākaraṇa of Upādhyāya Vinaya Vijaya Gaṇi

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Jaina Siddhānta Kaumudī (*Ardhamāgadhī Vyākaraṇam*) of Ratnacandra Mahārāja

Jainendra-Vyākaraṇa of Ācārya Pūjyapāda

Jyotiṣasāra Prākṛta of Jainācārya

Kālūkaumudī of Muni Chauthmal

Kāśīkāvivaraṇapañjikā of Ācārya Pūjyapāda (Jinendrabuddhi)

Kriyāratnasamuccaya of Guṇaratna Sūri

Liṅgānuśāsana of Harṣavardhana

Prākṛtadhāturūpamālā of Vijaya Kastūra Sūri

Prākṛtamaṇidīpa of Appayyadīkṣita

Prākṛtamanoramāvyākaraṇa of Vararuci

Prākṛtarūpāvatāra (A Prakrit Grammar based on the Vālmikī Sūtra) of Siṃharāja

Prākṛta Bālamanoramā of Ātmārāmajī Mahārāja

Prākṛta Candrikā of Śeṣakṛṣṇa

Prākṛta Cintāmaṇi of Ghāsīlal Mahārāja

Prākṛta Kalpataru of Rāmaśarmana Tarkabāgīśa

Prākṛta Kaumudī (Pāiya-Komuī) of Ghāsīlal Mahārāja

Prākṛta Lakṣaṇa of Caṇḍa Kavi

Prākṛta Prakāśa of Bhāmaha

Prākṛta Prakāśa of Vararuci

Prākṛta Śabdānuśāsana of Trivikrama

Prākṛta Sarvasvam of Mārkaṇḍeya

Prākṛta Vyākaraṇa of Ācārya Hemacandra (8th chapter of *Siddhahemaśabdānuśāsanam*)

Prākṛtādhyayana : The Prākṛta Book of the Saṅkṣiptasāra of Kramadīśvara

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Prākṛtānanda of Pratāpavijaya

Śabdānuśāsana of Malayagiri

Śubhacandra and His Prākṛta Grammar (*Cintāmaṇi Vyākaraṇa*) of Bhaṭṭāraka Śubhacandra

Ṣaḍbhāṣā-Candrikā of Lakṣmīdhara

Saṅkṣiptasāra-Vyākaraṇa of Kramadīśvara

Saṅkṣiptasāre Prākṛtādhyayana of Kramadīśvara

Siddhahemaśabdānuśāsana of Ācārya Hemacandra

Siddhāntaratni Kā Vyākaraṇa of Jinacandra Sūri

The Prakrita Grammar (Prākṛta Bhāṣā Lakṣaṇa (verses 1-24) – extracted from *Nāṭyaśāstra)* of Ācārya Bharata

The Prākṛtalakṣaṇam and Caṇḍa's Grammar of the Ancient Prākṛta (*Prākṛta Lakṣaṇa*) of Caṇḍa Kavi

Uktiratnākara of Upādhyāya Sādhusundara

History and Culture

Aruṅgala Cheppu of Jinamuni

Citrakūṭīya-Pārśvacaitya-Praśastiḥ (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Citrakūṭīya-Vīrtacaitya-Praśastiḥ (Aṣṭasaptatiḥ) (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Dīpālikā Kalpaḥ of Jinasundara Sūri

Khataragaccha Bṛhadagurvāvalī of Jinapalopādhyāya

Mantrī Karmacandra Vaṅśāvalī Prabandha of Jayasoma Pāṭhaka

Saṅghapaṭṭaka of Jinavallabha Sūri

Sthavirāvalī Ṭīkā of Devavācaka

Vividha Tīrtha Kalpa of Jinaprabha Sūri

Yugapradhāna Catuṣpāḍikā of Ṭhakkura Pheru

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Karma

Āgamikavastuvicārasāraprakaraṇam (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Bandhaśatakaprakaraṇaṃ / Śatakaprakaraṇa of Śivaśarma Sūri

Bandhasvāmitva (Tīsarākarmagrantha) of Devendra Sūri

Bandhavihāṇaṃ-tathā-mūlapayaḍī-ṭhii-bandho of Vijaya Prem Sūri

Bandhavihāṇaṃ-tathā-uttarapayaḍī-ṭhii-bandho of Vijaya Prem Sūri

Bhāvatrayaphalapradarśi of Ācārya Kunthu Sāgara

Gommaṭasāra (*Karmakāṇḍa*) of Ācārya Nemicandra Siddhānta Cakravartī

Guṇasthānakramāroha of Ratnaśekhara Sūri

Karma Grantha of Devendra Sūri

Karma Prakṛti of Upādhyāya Yaśovijaya

Karmavipāka of Devendra Sūri

Karmavipāka of Garga Maharṣi

Karmavipāka Sūtra of Devendra Sūri

Karma Grantha Sūtram of Ānanda Sāgara Sūri

Karmaprakṛti of Śivaśarma Sūri

Karmānta Sūtram of Ānanda Sāgara Sūri

Khavagasedhi of Vijaya Prem Sūri

Kṣapaṇāsāra of Nemicandra Siddhānta Cakravartī

Pañcasaṃgraha of Ācārya Amitagati

Pañcasaṃgraha of Ācārya Candramahattara

Śataka (Pañcama Karma Grantha) of Devendra Sūri

Ṣaḍaśīti (Caturtha Karmagrantha) of Devendra Sūri

Ṣaḍaśīti of Jinavallabha Sūri

Saptatikāprakaraṇa (6th Karma Granth) of Ācārya Candramahattara

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Subāhukumāra (1st chapter of *Sukhavivāka Sūtra*, with original meaning and explanation) of Hira Muni

Sūkṣmārthavicārasāroddhāraprakaraṇam (Jinavallabhasūrigranthāvalī) of Jinavallabha Sūri

Logic and Epistemology

Aṣṭasahasrī of Ācārya Vidyānanda

Aṣṭasahastrītātparyavivaraṇam of Upādhyāya Yaśovijaya

Āptamīmāṃsā of Ācārya Samantabhadra

Āpta Parīkṣā of Ācārya Vidyānanda

Bhāṣārahaṣya of Upādhyāya Yaśovijaya

Bhikṣu Nyāya Karṇikā of Ācārya Tulsī

Bṛhatsarvajñasiddhi of Ananta Kīrti

Dharma Parīkṣā of Ācārya Amitagati

Dharmaparīkṣā of Upādhyāya Yaśovijaya

Dharmasāgarīya Utsūtra Khaṇḍanaṃ of Guṇavijaya Gaṇi

Dvādaśāra Nayacakram of Mallavādi Kṣamāśramaṇa

Jaina Epistemology in Historical and Comparative Perspective (*Nyāyāvatāra*) of Siddhasena Mahāmati

Jaina Nyāya Khaṇḍa Kāvyam of Upādhyāya Yaśovijaya

Jaina Nyāya Pañcāśatī of Ācārya Mahāprajña

Jaina Tarka Bhāṣā of Upādhyāya Yaśovijaya.

Jñānabindu Prakaraṇaṃ of Upādhyāya Yaśovijaya

Jñānabindu of Upādhyāya Yaśovijaya Gaṇi

Jñāna-Kuñjara Dīpikā of Tilokaṛṣi Mahārāja

Jñānasāra of Upādhyāya Yaśovijaya

Laghīyastrayam of Ācārya Akalaṅkadeva

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Mahāvīra Rāsa of Mahākavi Padma

Nyāyāmṛtataraṅgiṇīprasastipadhyasandohaḥ of Upādhyāya Yaśovijaya

Nyāya-Dīpikā of Abhinava Dharmabhūṣaṇa Yati *(Primary Text of Jaina Logic & Epistemology)*

Nyāyakumudacandra of Ācārya Prabhācandra

Nyāyaratnasāra of Ghāsīlāla Mahārāja

Nyāyasindhu of Vijaya Nemi Sūri

Nyāyaviniścayavivaraṇa of Vādirāja Sūri

Nyāyaviniścaya of Ācārya Akalaṅkadeva

Nyāyāloka of Upādhyāya Yaśovijaya

Nyāyāvatāra of Siddhasena Divākara

Nyāyāvatāra of Siddhasena Mahāmati (*Jaina Epistemology in Historical and Comparative Perspective*)

Nyāyāvatāra Vārtika Vṛtti of Śānti Sūri

Parīkṣāmukham of Ācārya Māṇikyanandī

Pramāṇa Mīmāṃsā of Ācārya Hemacandra

Pramāṇanayatattvapradarśaka of Upādhyāya Yaśovijaya

Pramāṇanayatattvālokālaṅkāra of Vādideva Sūri

Pramāṇa Nirṇaya of Vādirāja Sūri

Pramāṇa Parīkṣā of Ācārya Vidyānanda

Pramāṇaprameyakalikā of Narendrasena

Pramāṇasaṃgraha of Ācārya Akalaṅkadeva

Prameyakamalamārtaṇḍa of Ācārya Prabhācandra

Prameyakaṇṭhikā of Śānti Varṇī

Prameyaratnamālā of Ācārya Anantavīrya

Prameyaratnamālā of Ācārya Māṇikyanandī

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Praśnottaraikaṣaṣṭiśataka kāvyam of Jinavallabha Sūri

Pravacanasāra of Ācārya Kundakunda

Pravacanasāra Paramāgama of Vrindavandas (Based on Hemrajji *Bhāṣā Vacanikā* commentary on *Pravacanasāra*)

Pravacanasārabhāṣākavitta of Pt. Devīdāsa (A poetic commentary on *Pravacansāra* of Kundakundācārya)

Ratnākarāvatarikā of Ratnaprabha Sūri

Ratnākarāvārtikadyhślokaśatārthi of Ācārya Māṇikyanandi

Saḍadarśaneṣu Pramāṇaprameyasamuccayaḥ of Anantavīrya

Saṃśayavadanavidāraṇa of Bhaṭṭāraka Śubhacandra

Sarvajñasiddhiḥ of Haribhadra Sūri

Saptabhaṅgī Mīmāṃsā Prakaraṇam Ca Nikṣepa Mīmāṃsā Prakaraṇam of Shivanand Vijay

Satyaśāsana Parīkṣā of Ācārya Vidyānanda

Siddhiviniścaya ṭīkā of Anantavīrya

Siddhiviniścaya of Ācārya Akalaṅkadeva

Utapādādi Siddhi of Upādhyāya Yaśovijaya

Utapādādi Siddhi Vivaraṇa of Upādhyāya Yaśovijaya

Vādamālā of Upādhyāya Yaśovijaya

Vādamālāṭīkā of Vijayanemicanda Nemisūriśvara

Yogabhedadvātriṃśikā of Upādhyāya Yaśovijaya

Yuktiprabodha of Mahopādhyāya Meghavijaya Gaṇi

Mantra

Mantrarājaguṇakalpamahodadhi or *Pañcaparameṣṭhī Namaskāra Stotravyākhyā* of Jinakīrti Sūri

Mantrarāja Rahasyam of Siṃhatilaka Sūri

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Ṇamokāra-Mantra-Kalpa of Mahārāja Deśabhūṣaṇa

Sūrimantrabṛhatkalpavivaraṇam of Jinaprabha Sūri

Metaphysics

Ālāpa Paddhatiḥ (*Dravyānuyoga Praveśikā*) of Ācārya Devasena

Ātmaprabodha of Kumārakavi

Bṛhat Kṣetra Samāsa of Jinabhadra Gaṇi Kṣamāśramaṇa

Chahaḍhālā of Pt. Daulatarāma

Chaḥḍhālā Ṭīkā of Manoharlal Varṇi

Cosmology Old and New (*Tattvārthādhigama Sūtra*) of Ācārya Umāsvāti), ed. and English trans. by G.R. Jain

Dravya Saṃgraha Ṭīkā of Manoharlal Varṇi

Dravya Saṃgraha of Ācārya Nemicandra Siddhānta Cakravartī

Dravyaparīkṣā Aur Dhātutpatti of Ṭhakkura Pheru

Gommaṭasāra (*Jīvakāṇḍa*) of Ācārya Nemicandra Siddhānta Cakravartī

Jambūdīva-Paṇṇati-Saṃgaho of Muni Padmanandi

Jambūdvīpa Saṃgrahaṇī (laghu) of Haribhadra Sūri

Jambūdvīpasamāsa of Ācārya Umāsvāti

Jīvasamāsa of Haribhadra Sūri

Jīvasamāsa Prakaraṇam of Śānti Sūri

Jīvavicāra Prakaraṇam of Śānti Sūri

Jīvānuśāsana of Deva Sūri

Jhiṇī Carcā of Jayācārya

Kṣetraloka of Upādhyāya Vinaya Vijaya Gaṇi

Labdhisāra of Ācārya Nemicandra Siddhānta Cakravartī

Laghutattvasphoṭa of Amṛtacandra Sūri

Loka Viṃśikā of Haribhadra Sūri

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Loka Vibhāga of Siṃha Sūri

Lokanālīdvātriṃśikā of Dharmaghoṣa Sūri

Lokaprakāśa of Upādhyāya Vinaya Vijaya Gaṇi

Mātṛkāpadasaṅgraha Rasakalita Gāthā Kośa of Vīrabhadramaharṣi

Nava Padāratha (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Pañcāstikāya of Ācārya Kundakunda

Pañcāstikāyasāra of Ācārya Kundakunda

Praśnottara Tattva Bodha of Jayācārya

Pudgalṣaṭatriṃśikā Saṭīka of Ratnasiṃha Sūri

Tattva Bhāvanā of Ācārya Amitagati

Tattva Taraṅgiṇī of Upādhyāya Dharmasāgara Gaṇi

Tattvanirṇayaprasāda of Ātmārāmajī Mahārāja

Tattvasāra of Ācārya Devasena

Tattvānuśāsana of Muni Rāmasena

Tiloya Paṇṇatti (Triloka Prajñapti) of Ācārya Yativṛṣabha

Trilokasāra of Ācārya Nemicandra Siddhānta Cakravartī

Viśvatattvaprakāśa of Ācārya Bhāvasena

Metre and Rhetoric

Alaṃkāradappaṇa

Chandonuśāsana of Ācārya Hemacandra

Nemiraṅgaratnākara Chanda of Lāvaṇyasamaya

Prākṛta Paiṅgalam (*A Text on Prākṛta and Apabhraṃśa Metres*)

Vāgabhaṭṭālaṃkāra of Vāgbhaṭṭa

Novel and Narratives

Abhinava Kathā Sandarbhaḥ of Trailokya Sāgara

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Ardha Kathānaka of Banārasīdāsa

Arjunamālākāraṃ of Muni Chandan

Aṣṭa Prakāra Pūjā Kathānaka of Vijayacandra.

Ākhyānakamaṇikośa of Ācārya Nemicandra Sūri

Ārādhanā Kathākośa of Nemidatta

Ārādhanā Kathā Prabandha or *Kathākoṣa* of Ācārya Prabhācandra

Ārya Sthūla Bhadra Aur Kośā of Mohanlal Cunnilal Dhāmī

Bandhana Ṭūṭe of Mohanlal Cunnilal Dhāmī

Bhadrabāhu Cāṇakya Candragupta Kathānaka Evam Rājā Kalkī Varṇana of Mahākavi Raidhū

Bhavisayattakahā of Dhanapāla Dhakkaḍa

Bhikṣu Dṛṣṭānta of Jayācārya

Bṛhatakathāślokasaṃgraha of Buddha Svāmī

Bṛhat-Kathā-Kośa of Ācārya Hariṣeṇa

Call of Dawn (*Suprabhātam*) of Ācārya Mahāprajña.

Ceḍā Koṇaka Rī Sindha (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Celaṇā Ro Coḍhāliyo (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Chabīla Muni Ākhyāna of Punamchand Bacchawat

Cītralekhā of Mohanlal Cunnilal Dhāmī

Dānacintāmaṇi of G. Brahmap

Dānāṣṭakakathā

Dhanā Aṇagāra Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Dhūrtākhyāna of Haribhadra Sūri

Draupadī Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

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Dṛṣṭānta Śatakam of Vijaya Bhupendra Sūri

Gosālā Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Insight of Yuvācārya Mahāśramaṇa

Jaina Kathā Ratnakoṣa of Padma Vijaya

Jinarikha Jinapāla Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Kahāvalī of Śrībhadreśvara Sūri

Kaha Kosū of Muni Candra

Kalyāṇa Kathā Kośa of Kalāyāṇa Ṛṣi Mahārāja

Kathākoṣa of Prabhācandra

Kathākoṣa Prakaraṇa of Jineśvara Sūri

Kuvalayamālā of Udyotana Sūri

Kuvalayamālā Kathā Saṃkṣepa of Ratnaprabha Sūri

Kuvalayānanda of Appayā Dīkṣita

La défaite d'Amour : Poème narratif traduit du sanskrit (Madanaparājaya) of Kavi Nāgadeva

Līlāvatī Sāra of Jinaratnasūri

Madanaparājaya of Kavi Nāgadeva

Mahābala Malayāsundarī of Mohanlal Cunnilal Dhāmī

Malīnātha Nī Copī of Ācārya Bhikṣu (*Ācārya Bhikṣu Ākhyāna Sāhitya*)

Mallināth Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Manoramākahā of Ācārya Vardhamāna Sūri

Mṛgāloḍhā Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Muṇicanda Kahāṇayaṃ (Based on *Cauppanamahāpurisacariyaṃ* of Śilāṅka Sūri)

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Nala Damayantī of Mohanlal Cunnilal Dhāmī

Nalakahā (Nalacariyam) from *Kumārapālapratibodha* of Ācārya Somaprabha

Nammayā Sundarī Kahā of Mahendra Sūri

Nanda Maṇihāra Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Nāṇapañcamīkahāo (Jñānapañcamīkathā) of Maheśvara Sūri

Nirdvanda Kā Saṃsāra of Mohanlal Cunnilal Dhāmī

Pāiyapaḍibimbo of Muni Vimal Kumar

Paṇḍiadhaṇavālakhā of Siṃhatilaka Sūri

Pāiavinnāṇakahā of Vijaya Kastūra Sūri

Piyaṃkarakahā of Muni Vimal kumar

Prabandha Cintāmaṇi of Ācārya Merutuṅga

Prabandha Kośa of Rājaśekhara Sūri

Puṇaḍarīka Kuṇarīka Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Puṇyāśravakathākośam of Rāmacandra

Rayaṇaseharīnivakahā of Jinaharśa Gaṇi

Rayaṇavāla Kahā of Muni Chandan

Rātri Bhojana Tyāga Kathā of Nemidatta

Ṛṣimaṇḍalaprakaraṇam of Dharmaghoṣa Sūri

Śemuṣī of Yuvācārya Mahāśramaṇa

Śilopadeśamālā Bālāvabodha of Merusundaragaṇi

Śṛṅgāramañjarī Kathā of Bhojakavi

Śrīpāla Kathā of Ācārya Hemacandra

Śrīpāla Kathā of Labdhisāgara Sūri

Śukarāja Kathā of Māṇikyasundara Sūri

Sakaḍāla Putara Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

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Samarāditya Saṃkṣepa of Pradhyumna Sūri

Samarāiccakahā of Haribhadra Sūri

Saṃkhittā Taraṅgavai Kahā of Ācārya Nemicandra Gaṇi (*An Early Abridgement of Pādalipta's Taraṅgavai*)

Sirisirivālakahā of Ratnaśekhara Sūri

Sirībhuyaṇasundarīkahā of Vijaya Siṃha Sūri

Subāhukumāra Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Suprabhātam of Ācārya Mahāprajña.

Tāmalī Tāpasa Ro Bakhaṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Tāpasa Kanyā Ṛṣidattā of Mohanlal Cunnilal Dhāmī

Tetalī Pradhāna Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Thāvacā Putara Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

The Kathākoṣa of Prabhācandra

Tilakamañjarīsāra of Mahākavi Dhanapāla

Udāi Rājā Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Umbaradata Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Upamitibhavaprapañcā Kathā of Siddharṣi Gaṇi

Upamitikathodvāraḥ of Pt. Haṃsaratnagaṇi

Upadeśa-Ratna Kathākośa of Jayācārya

Vaira Kā Anubandha of Mohanlal Cunnilal Dhāmī

Vasudevahiṃḍi-madhyama-khaṇḍa of Dharmasena Gaṇi

Vasudevahiṃḍī of Saṅghadāsa Gaṇi

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Vayakahā of Brahmasādhāraṇa

Vivekamañjarī of Kavi Āsaḍa

Vīra-Vihāra Mīmāṃsā of Vijayendra Sūri

Vīra Vikramāditya of Mohanlal Cunnilal Dhāmī

Vrata Kathā Koṣa of Jainācārya

Philosophy*

Apunarbandhaka of Upādhyāya Yaśovijaya

Artha Prakāśikā (*Tattvārtha ṭīkā*) of Sadā Sukhadāsa

Aṅgapaṇṇatti of Ācārya Śubhacandra

Aṣṭapāhuḍa of Ācārya Kundakunda

Aṣṭakaprakaraṇam of Haribhadra Sūri

Aṣṭakāni of Haribhadra Sūri

Aṣṭa Prābhṛta of Ācārya Kundakunda

Avinayam

Āgamikavastuvicārasāraprakaraṇam (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Ālāpa Paddhatiḥ (*Dravyānuyoga Praveśikā*) of Ācārya Devasena

Ārambha Siddhi of Prabhadeva Sūri

Bārahakkharā-Kakkā of Mahācandra Muni

Bhāvapāhuḍa of Ācārya Kundakunda

Biology of Jaina Treatise on Reals : Biology in Tattvārtha-Sūtra [English translation with notes on chapter two of Tattvārtha-Rājavārtika of Akalaṅka (Royal Semi-Aphorismic Explanatory on Reals) on Tattvārtha-Sūtra (Treatise on Reals) by Ācārya Umāsvāmi], ed. and trans. by Nandlal Jain

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* Also see, *Anekānta, Naya, Syādvāda* and *Saptabhaṅgī* subject for more books on Philosophy.

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Bṛhad Dravyasaṃgraha of Ācārya Nemicandra Siddhānta Cakravartī

Caracā Śataka of Dyānantarāya

Chakkammuvaeso of Amarakīrti.

Dharmasaṃgraha of Upādhyāya Mānavijaya

Dharmasaṃgrahaṇī of Haribhadra Sūri

Dharmasarvasvādhikāra (Dharmasarvasvādhikāra tathā Kasturī Prakaraṇa) of Jayaśekhara Sūri

Dravya Prakāśa of Devacandra Gaṇi

Dravyānuyogatarkaṇā of Bhojakavi or Bhojasāgara

Dvātriṃśad Dvātriṃśikā of Siddhasena Divākara

Dvātriṃśad Dvātriṃśikā Prakaraṇa of Upādhyāya Yaśovijaya

Dvātriṃśatikā (in *Tattvānuśāsanādisaṃgraha*) of Ācārya Amitagati

Gaṇadharasārdha Śataka of Jinadatta Sūri

Gaṇadharavādādi Viṣayatrayī of Yaśodeva Sūri

Gaṇadharavāda of Jinabhadra Gaṇi Kṣamāśramaṇa

Gurutattvaviniścayaḥ of Upādhyāya Yaśovijaya

Hīrapraśna of Hīravijaya

Hīrapraśnāparanāmapraśnottarasamuccayaḥ of Vijaya Gaṇi

Indriyavādī Rī Caupaī of Ācārya Bhikṣu (*Ācārya Bhikṣu Tattva Sāhitya*)

Jaina Siddhānta Dīpikā of Ācārya Tulsī

Jaina Tattva Kalikā of Ātmārāmajī Mahārāja

Jīvasamāsa Sūtra Vivaraṇa of Maladhārī Hemacandra

Jīvānuśāsana of Deva Sūri

Kalpasamarthanam of Pūrvantanācārya

Kalyāṇa Kalikā of Kalyāṇa Vijaya Gaṇi

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Kasturī Prakaraṇa (Dharmasarvasvādhikāra tathā Kasturī Prakaraṇa) of Jayaśekhara Sūri

Kālavādī Rī Caupaī of Ācārya Bhikṣu (*Ācārya Bhikṣu Tattva Sāhitya*)

Kundakundagranthāvalī of Ācārya Kundakunda

Kundakunda Śataka of Amṛtacandra Sūri

Kundakunda Śataka of Hukamcanda Bhārilla

Laghu Dravyasaṃgraha of Ācārya Nemicandra Siddhānta Cakravartī

Mahāvīra Tattvaprakaśaḥ of Vijayakeśara Sūri

Mamalapāhuḍa Yā Amalapāhuḍa of Taraṇatāraṇa Svāmī

Mokṣaprābhṛta of Ācārya Kundakunda

Mokṣa Śāstra (Tattvārtha Sūtra) of Ācārya Umāsvāmī

Nirgrantha Pravacana

Niṣepā Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

*Outline of Jain*ism (*Samayasāra*) of Ācārya Kundakunda

Padārtharatnamañjuṣā of Kṛṣṇavijaya

Padmanandi-pañcaviṃśati of Muni Padmanandi

Pañcasūtram of Ācārya Cirantana

Pañcasūtravārtikam of Ācārya Cirantana

Pañcādhyāyī of Amṛtacandra Sūri.*

Pañcādhyāyī of Rājamalla

Parajāīvādī Rī Caupaī of Ācārya Bhikṣu (*Ācārya Bhikṣu Tattva Sāhitya*)

Praśnottara Ratnamālā of Svāmī Chidanand

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* This books (*Pañcādhayāyī*) was earlier published in the name of Amṛtacandra Sūri and later in the name of Rāyamalla. Scholarly it is considered of Rājamalla.

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Praśnottara Ratnamālā of Vimalācārya

Praśnottara Ratnamālikā of Rājarṣi Amoghavarṣa.

Pravacanasāra of Ācārya Kundakunda

Pravacanasāra Prakāṣa of Prabhu Dayal Kasliwal

Reality (*Sarvārthasiddhi*) of Pūjyapāda, ed. and English trans. by S.A. Jain

Rekhācaritra Aur Tālikāõ Mẽ (*Tattvārtha Sūtra* of Ācārya Umāsvāti), ed. and Hindi trans. by Pooja Prakash Chabra

Śāstrasāra Samuccaya of Ācarya Māghanandi

Śāstravārtāsamuccayaḥ of Haribhadra Sūri

Śradhānajalapaṭṭaka of Upādhyāya Yaśovijaya

Ṣaḍdarśanasamuccaya of Haribhadra Sūri

Ṣaḍaśīti of Jinavallabha Sūri

Ṣaṭapāhuḍa Grantha of Ācārya Kundakunda

Ṣaṭprābhṛtādi Saṃgrahaḥ of Ācārya Kundakunda

Ṣoḍaśaka Ṭīkā of Upādhyāya Yaśovijaya

Sabhāṣyatattvārthādhigama Sūtra of Ācārya Umāsvāti

Saṃgrahaṇi Sūtra of Śrīcandra Sūri

Samasthānasūtrasārtham of Manohar Varṇi

Sandeha Samuccayaḥ of Gñānakalaśa Sūrī

Sanmati Prakaraṇa Ṭīkā of Abhayadeva Sūri

Sanmatitarka Mahārṇavavātrika of Vijayadarśana Sūri

Sanmati Tarka Prakaraṇaṃ of Siddhasena Divākara

Sarvajñasiddhiḥ of Haribhadra Sūri

Sarvārthasiddhi of Ācārya Pūjyapāda

Sattavihāṇaṃ (*Mūla-Payaḍī Sattā*) of Vijaya Prem Sūri

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Sānvayatattvabodhataraṅgiṇī of Muktivimala Gaṇi

Siddhapañcāśikā Prakaraṇa of Devendra Sūri

Siddhaprābhṛta

Siddhāntaleśa Saṃgraha of Appayyadīkṣita

Siddhāntasāra of Jinacandra Sūri

Siddhāntasāra Mokṣaśāstra of Ācārya Bhāvasena

Svarūpasambodhana – Pañcaviṃśati of Ācārya Akalaṅkadeva

Taccaviyāro of Ācārya Vasunandi

Tattvanirṇaya Prāsāda of Vijayānanda Sūri

Tattvanyāyavibhākaraḥ of Vijayalabdhi Sūri

Tattvārtha Bhāṣyānusāriṇī of Siddhasena Gaṇi

Tattvārthaślokavārtikālaṃkāra of Ācārya Vidyānanda

Tattvārthasāra of Amṛtacandra Sūri

Tattvārtha Sūtra of Ācārya Prabhācandra

Tattvārtha Sūtra of Ācārya Umāsvāti

Tattvārtha Sūtra Sukhabodhā Vṛtti of Bhāskaranandi

Tattvārtha Trisūtrī Prakāśikā of Vijaya Lāvaṇya Sūri

Tattvārthavṛtti of Śrutasāgara Sūri

Tattvārthavārtikam (Rājavārtikam) of Ācārya Akalaṅkadeva

That Which Is (*Tattvārtha Sūtra*) of Ācārya Umāsvāmī

Thus Spoke Ācārya Bhikṣu (*Bhikṣuvāṇi*) of Mahāśramaṇa Mudit Kumar

Tribhaṅgīsāra of Taraṇatāraṇa Svāmī

Upadeśa Prāsādaḥ of Vijaya Lakṣamī Sūri

Vicārapañcāśikā of Vijaya Vimalagaṇi

Vicāra Ratna Sāra of Devacandra Gaṇi

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Vicārasāra Prakaraṇam of Pradyumna Sūri

Viṃśativiṃśikā of Haribhadra Sūri

Viveka Mārtaṇḍa of Sūrya Sāgara Mahārāja

Poems, Dramas, *Kāvya*-s and *Mahākāvya*-s*

Abhiniṣkramaṇam Mahākāvyam of Muni Chandan.

Amṛta Kavitā Kuñja of Amṛtarṣi Mahārāja

Amṛta Subodha Śataka of Amṛtarṣi Mahārāja

Añjanā Pavanajayanāṭakam of Ācārya Hastīmalla

Aśru Vīṇā of Ācārya Mahāprajña

Ārṣabhīya Carita Mahākāvyam of Upādhyāya Yaśovijaya

Atulā Tulā of Muni Nathmal

Bandhahetubhaṅgaprakarṇam of Upādhyāya Yaśovijaya

Bāhubalī (*Khaṇḍakāvya*) of Anupacanda Nyāyatīrtha

Bharata Bāhubalī Mahākāvyam of Puṇya Kuśala Gaṇi

Bharata Carita (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Bhārīmāla Carita (Terāpantha Ke Tīna Ācārya) of Jayācārya

Bhāva Bhāskara Kāvyaṃ of Muni Dhanraj

Bhikkhu Jaśa Rasāyaṇa of Jayācārya

Bhikṣuvāṇī of Mahāśramaṇa Mudit Kumar

Bhīma Vilāsa (Amara Gāthā) of Jayācārya

Buddirasāyaṇa Vāvana Dohā of Pt. Mahīrāja

Candralekhā-Vijaya Prakaraṇam of Devacandra Sūri (a five-act Prakrit Play)

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*. Also see, *Carita* and *Purāṇa* subject for more books on *Kāvya*-s *and Mahākāvya*-s.

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Candraprabhacarita Mahākāvya of Vīranandi

Carcari (Apabhraṃśa Kāvyatrayī) of Jinadatta Sūri

Carcaryādī Grantha Saṃgraha of Jinadatta Sūri

Candana Dohāvalī of Muni Chandan

Ceḍā Koṇaka Rī Sindha (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Celaṇā Ro Coḍhāliyo (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Chatra Dohāvalī of Muni Chhatramala

Dayodaya of Bhuramal Shastri

Ḍālima Caritra of Ācārya Tulsī.

Devānanda Mahākāvya of Meghavijaya

Dhanā Aṇagāra Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Dhaṇṇakumāracariu of Mahākavi Raidhū (*Raidhū Granthāvalī*)

Dharmaśarmābhyudaya of Mahākavī Haricandra

Dharmaśikṣā Prakaraṇam of Jinavallabha Sūri

Dharmābhyudaya Mahākāvya (Saṅghapaticaritra) of Udayaprabha Sūri

Digvijaya Mahākāvya of Mahopādhyāya Meghavijaya

Draupadī Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Dvaya Ḍhālātmaka Jaya-Sujaśa (Jaya Kīrti Gāthā) of Muni Jīvojī.

Dvaya Ḍhālātmaka Laghu Jaya-Sujaśa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Dvayāśrayakāvya of Ācārya Hemacandra

Dvisandhāna Mahākāvya of Mahākavi Dhanañjaya

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Enlightened Knowledge, Faith and Conduct (Sambodhī) of Ācārya Mahāprajña

Gadyacintāmaṇi of Vādībhadeva Sūri

Gāhākoso (Gāthāsaptaśatī) of Hāla Kavi

Gītavītarāgaprabandhaḥ of Paṇḍitācārya

Gosālā Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Hammīra Mahākāvya of Nayacandra

Harakha Coḍhāliyo (Amara Gāthā) of Jayācārya

Hastūjī Kastūjī Ro Pañcaḍhāliyo (Amara Gāthā) of Jayācārya

Hema Coḍhāliyo (Amara Gāthā) of Jayācārya

Hema Navaraso (Amara Gāthā) of Jayācārya

Hīrasaubhāgya (Hīrasundara) Mahākāvyam of Devavimala Gaṇī

Indriyavādī Rī Caupaī of Ācārya Bhikṣu (*Ācārya Bhikṣu Tattva Sāhitya*)

Indu Dūtam of Upādhyāya Vinaya Vijaya Gaṇi

Jaina Meghadūtam of Ācārya Merutuṅga

Jaina Nyāya Khaṇḍa Kāvyam of Upādhyāya Yaśovijaya

Jaina Subodha Guṭakā of Chothmal Mahārāja

Jaina Sūkta Saṃdohaḥ of Kelaśasāgara Gaṇi

Jambū Kumāra Carita (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Jayantavijayamahākāvyam of Abhayadeva Sūri

Jaya Sthuī (Jaya Kīrti Gāthā) of Muni Karmachand

Jaya-Sujaśa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Jinamata Dhāraka Vyavasthā Gīta Bālāvabodha (Jñānasāra Granthāvalī) of Muni Jñānasāra

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Jinarikha Jinapāla Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Jñānacandrodayanāṭaka of Padmasundara Sūri

Kālasvarūpa Kulakam (Apabhraṃśa Kāvyatrayī) of Jinadatta Sūri

Kapūraprakara of Harimuṇi

Karmacanda Gītikā (Amara Gāthā) of Jayācārya

Kāvyamīmāṃsā of Rājaśekhara Sūri

Kāvyaprakāśa-khaṇḍana of Siddhicandra Gaṇi

Kāvyānuśāsana of Ācārya Hemacandra

Kevalibhuktivyavasthāpanadvātriṃśikā of Upādhyāya Yaśovijaya

Kīrti Kaumudī of Someśvara Deva

Kumārapālapratibodhaḥ of Ācārya Somaprabha

Kumārasaṃbhavākhyāna Mahākāvyam of Jayaśekhara Sūri

Laghu Bhikkhu Jaśa Rasāyaṇa of Jayācārya

Laghu Jaya Choga Sujaśa Vilāsa (Jaya Kīrti Gāthā) of Ācārya Maghavāgaṇi

Laghutriṣaṣṭiśalākāpuruṣacaritamahākāvyam of Meghavijaya Gaṇi

Mahāvīra Rāsa of Mahākavi Padma

Maithilī-Kalyāṇam of Ācārya Hastīmalla

Majjavāhara Yaśovijayam (Mahākāvyam) of Chandramauli

Malayaja Muktāvalī of Muni Chandan

Mallikāmakaranḍanāṭaka of Rāmacandra

Mallināṭha Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Maṇidhārī Jinacandra Sūri Kāvyāñjalī of Bechardas

Manohara Padyāvalī of Manoharlal Varṇi Mahārāja

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Manthana of Muni Buddhamal

Motījī Ro Pañcaḍhāliyo (Amara Gāthā) of Jayācārya

Mṛgāloḍhā Ro Bakhāmṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Mukulama of Muni Nathmal

Munisuvratakāvya of Mahākavi Arhaddāsa

Mūka Māṭī of Vidyā Sāgara Mahārāja

Nanda Maṇihāra Ro Bakhāmṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Naranārāyaṇānanda Mahākāvya of Vastupāla

Nāṭyadarpaṇa of Rāmacandra and Guṇacandra

Nemidūta Kāvya of Mahākavi Vikrama

Nemināṭha Mahākāvyam of Kīrtiratna Sūri

Nemināthacarita Mahākāvyam of Upādhyāya Kīrtirāja

Neminirvāṇa of Vāgbhaṭṭa

Paccīsa Padyātmaka Ḍhāla (Jaya Kīrti Gāthā) of Muni Gulahajārī

Padmānanda Mahākāvya of Amaracandra Sūri

Pāhuḍadohā (Dohāpāhuḍam) (*Apabhraṃśa Kā Rahasyavādī Kāvya*) of Muni Rāmasiṃha

Pārśvanāthacarita Mahākāvya of Padmasundara Sūri

Pāsaṇāhacariu of Mahākavi Raidhū (*Raidhū Granthāvalī*)

Prabandha Paintālīsī of Muni Chandan

Prabhava Prabodha Kāvyaṃ of Muni Chandan

Pradyumna Carita of Kavi Sadharu (*Ādikālika Hindi Kāvya*)

Prakṛtivihāraḥ (Padyātmakaracanānāṃ Sānuvāda Prastutiḥ) of Ācārya Mahāprajña

Prasaṅgopāttaṃ (Kāvyāmṛtam) (Tulsī Vāṅgamaya)

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Praśnottaraikaṣaṣṭiśataka kāvyam of Jinavallabha Sūri

Puṇaḍarīka Kuṇarīka Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Puṇyacaritamahākāvyam of Nityanand Shastri

Purudevacampūprabandhaḥ of Mahākavi Arhaddāsa

Rāmayaśorasāyaṇa of Yati Keśrāja

Ṛṣabhāyaṇa of Ācārya Mahāprajña

Ṛṣirāya Pañcaḍhāliyo (Terāpantha Ke Tīna Ācārya) of Jayācārya

Ṛṣirāya Sujaśa (Terāpantha Ke Tīna Ācārya) of Jayācārya

Sakaḍāla Putara Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Sambodhī of Yuvācārya Mahāprajña

Sapta Ḍhālātmaka Jaya-Sujaśa (Jaya Kīrti Gāthā) of Muni Karmachand

Saradāra Sujaśa (Amara Gāthā) of Jayācārya

Sarūpa Navaraso (Amara Gāthā) of Jayācārya

Sarūpa Vilāsa (Amara Gāthā) of Jayācārya

Satajugī Carita (Amara Gāthā) of Jayācārya

Satajugī Ro Pañcaḍhāliyo (Amara Gāthā) of Jayācārya

Śatakatrayam of Bhartṛhari

Śatakatrayādi-subhāṣita-saṃgraha of Bhartṛhari

Śānta Sudhārasa Kāvya of Upādhyāya Vinaya Vijaya Gaṇi

Śāntinātha Mahākāvyam of Munibhadra Sūri

Śānti Vilāsa (Amara Gāthā) of Jayācārya

Śraddhopahāraḥ (Padyātmakaracanānāṃ Sānuvāda Prastutiḥ) of Ācārya Mahāprajña

Śrībhikṣhu Mahākāvyam of Muni Nathmal

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Śrīcanda Kevalino Rāsa of Jñānavimala Sūri

Śrī Jayānanda Kevalīno Rāsa of Bhimasingh Manak

Śrīpāla Rājā Rāsa of Upādhyāya Vinayavijaya and Upādhyāya Yaśovijaya

Śrīpālarāsa

Śṛṅgāraśatakāvyam (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Śivajī Ro Coḍhāliyo (Amara Gāthā) of Jayācārya

Saṃvara Sudhākāvyam of Muni Chandan

Sahajānanda Gītā of Manoharlal Varṇi

Saṃvohapañcāsīya of Mahākavi Raidhū

Sandehadolāvali Prakaraṇam of Jinadatta Sūri

Sandeśarāsaka of Abdula Rahamāna

Sapta Sandhāna Mahākāvya of Meghavijaya Gaṇi

Sāsa Bahuro Coḍhāliyo (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Siddhasahasranāmakośa of Upādhyāya Yaśovijaya

Subāhukumāra Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Sudarśana Carita (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Sudarśanodaya Mahākāvya of Ācārya Jñānasāgara Mahārāja

Tāmalī Tāpasa Ro Bakhaṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Tetalī Pradhāna Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Thāvacā Putara Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Tiloka Kāvya Kalpataru of Māhārāja Trilokarṣi

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Ṭīkama Ḍosī Rī Caupaī (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Tīrthaṅkara Mahāvīra (Mahākāvya) of Chhailbihari Gupta

Tulsī Mahākāvyaṃ of Pt. Raghunandan Sharma

Tulsī Padāvalī (Tulsī Vāṅgamaya) {on Sādhu, Sādhvī, Śrāvaka and Śrāvikā} of Ācārya Tulsī

Tulsīyaśovilāsa of Ācārya Mahāprajña.

Udayacanda Jī Ro Coḍhāliyo (Amara Gāthā) of Jayācārya

Udāi Rājā Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu

Umbaradata Ro Bakhāṃṇa (Bhikṣu-Grantha Ratnākara) of Ācārya Bhikṣu.

Upadeśa Rasāyaṇa (Apabhraṃśa Kāvyatrayī) of Jinadatta Sūri

Uṣāṇiruddham of Rāmapāṇivāda

Vacanadūtam of Moolchand Shastri

Vajjālaggaṃ of Jayavallabha

Vallabha Kāvya Sudhā (collection of *stavana, sajjhāya* etc.) of Jayavallabha

Vardhamāna Campu of Moolchand Shastri

Vardhamānacaritam Mahākāvya of Asaga Mahākavi

Vastupālacarita of Jinaharṣa Gaṇi

Veṇīrāmajī Ro Coḍhāliyo (Amara Gāthā) of Jayācārya

Vidyāṣṭakam of Muni Niyama Sāgara

Vijayadeva Mahātmya of Vallabha Pāṭhaka

Vijayollāsa Mahākāvyam of Upādhyāya Yaśovijaya

Vikrāntakauravaṃ (Sulocanāparanāmakam Nāṭakam) of Ācārya Hastīmalla

Viṣavṛkṣa Ke Phala-Phūla (Damayantī Mahākāvya) of Muni Śānti

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Vīrāyana (*Mahāvīra Mānasa Mahākāvya*) of Raghuvir Sharan

Vīrodaya Mahākāvya of Bhuramal Shastri

Yaśastilakacampū Mahākāvya of Somadeva Sūri

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Laghrvannīti of Ācārya Hemacandra

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Alpabahutvagarbhita Mahāvīrastavana of Samayasundara Gaṇi

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Anantanātha Caritrādudhṛtaṃ Pūjāṣṭakam of Ācārya Nemicandra Sūri

Aparājiteśvara Śataka of Muni Ratnākara Kavi

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Ādināthatīrtha Stavana, Ajītanātha, Sambhavanātha etc. (Jinaharṣa Granthāvalī) of Jinharṣa Gaṇi

Ānandaghana Bahuttarī (Ānandaghana Granthāvalī) of Ānandaghana

Ānandaghana Caubīsī (Ānandaghana Granthāvalī) of Ānandaghana

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Ātmānanda Dvāsaptati of Svāmī Yogajivanand

Baḍī Caubīsī (Ārādhanā) of Jayācārya

Baḍī Sādhu Vandanā of Jayamalji Mahāraja

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Bhaktāmara Stotra of Ācārya Mānatuṅga Sūri

Bhakti Saṃgraha of Ācārya Jñānasāgara Mahārāja

Bhaktisaṅgaha of Ācārya Kundakunda

Bṛhad Svayaṃbhū Stotra of Samantabhadra

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Caturviṃśati Jina Stavana of Devendra Sūri

Caubīsī of Devacandra Gaṇi

Caubīsī of Jayācārya

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Cauvīsī (Jinaharṣa Granthāvalī) of Jinharṣa Gaṇi

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Gommaṭa-thudī of Ācārya Nemicandra Siddhānta Cakravartī

Guruguṇaṣaṭtriṃśikā Kulaka of Ratnaśekhara Sūri

Gurupadavī Saubhāgyastotra of Taporatna Vijay

Gurutattvaviniścayaḥ of Upādhyāya Yaśovijaya

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Gurvāvalī of Muni Sundara Sūri

Jainadharmastotram (*Godhulikārtha* and *Sabhācamatkāra*) of Bhāvaprabha Sūri

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Jayatihuaḍastotram of Abhayadeva Sūri

Jinanātha Sahasranāma Stotram of Upādhyāya Kāmakumāranandi

Jinasahasranāma Ṭīkā of Bhaṭṭāraka Śrutasāgara

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Kīrtīkamalāstavanāvalī of Kīrticandra

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Mānatuṅga Śāstram of Ācārya Mānatuṅga Sūri

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Śaṃkheśvarapārśvanāthastutidvātriṃśikā of Upādhyāya Yaśovijaya

Śatruñjaya Mahātmya of Dhaneśvara Sūri

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Sarvajīvaśarīrāvagāhanāstavaḥ (Jinavallabhasūri-granthāvalī) of Jinavallabha Sūri

Sarvajñaśatakam of Upādhyāya Dharmasāgara Gaṇi

Sphuṭapada and other compositions (Ānandaghana Granthāvalī) of Ānandaghana

Stavanādi Bhakti Pada Saṃgraha (Jñānasāra Granthāvalī) of Muni Jñānasāra

Stuticaturviṃśatikā of Śobhana Muni

Sukṛta Saṃkīrtana of Ari Siṃha

Sūktiratnakośa of Lakṣmaṇa Gaṇi

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Tithogālī Prakīraṇaka

Tulsī Muktāvalī of Nemacandasvāmī

Viharamāna Jinavīsī (Jñānasāra Granthāvalī) of Muni Jñānasāra

Viharamāna Vīśī (Jinaharṣa Granthāvalī) of Jinharṣa Gaṇi

Vīśa Viharamāna Jina Stavana of Devacandra Gaṇi

Vītarāgastavaḥ of Ācārya Hemacandra

Vītarāga-stotram (Mahāvīra-stotram) of Ācārya Hemacandra

Yuktyanuśāsana of Ācārya Samantabhadra

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Terāpantha

Gaṇa Viśudhikaraṇa Hājarī (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Gaṇapati Sikhāvaṇa (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Jaya Anuśāsana of Jayācārya

Laghurāsa (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Likhatã Rī Joḍa (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Maryādā Mocchava Rī Ḍhālã (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Paramparā Rī Joḍa (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Śikṣā Rī Copī (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

Ṭahukā (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

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Upadeśa Rī Copī (Terāpantha Maryādā Aur Vyavasthā) of Jayācārya

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Dhyāna Prakaraṇa (Ārādhanā) of Jayācārya

Dhyāna-Śataka of Jinabhadra Gaṇi Kṣamāśramaṇa

Dhyānaśataka of Haribhadra Sūri

Dhyānastava of Bhāskaranandi

Dhyāna Sūtrāṇi of Māghanandi

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Dhyāna Vicāra of Vijaya Kalāpūrṇa Sūri

Iṣṭopadeśa of Ācārya Pūjyapāda

Jhāṇājjhayaṇa of Jinabhadra Gaṇi Kṣamāśramaṇa

Jñānārṇava of Ācārya Śubhacandra

Manonuśāsanam of Ācārya Tulsī

Prabhandu: A Century of Verses on Concentration (*Samādhi Śataka*) of Ācārya Pūjyapāda

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Pātañjalayogadarśanavyākhyā of Upādhyāya Yaśovijaya

Pātañjalayogalakṣaṇavicāradvātriṃśikā of Yaśovijaya

Samādhi Śataka / Samādhi Tantra of Ācārya Pūjyapāda

Spiritual Insights (Samādhi Śataka) of Ācārya Pūjyapāda

The Discourse Divine (Iṣṭopadeśa) of Ācārya Pūjyapāda

Yogabindu of Haribhadra Sūri

Yogadṛṣṭisamuccaya of Haribhadra Sūri

Yogaviṃśikā of Upādhyāya Yaśovijaya

Yogaśataka of Haribhadra Sūri

Yogaśāstra of Ācārya Hemacandra

Yogasāra of Yogīndudeva

Yogasāra-Prābhṛta of Ācārya Amitagati

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AUTHORS LIST OF JAINA CANONICAL AND COMMENTARY LITERATURES (IN ALPHABETICAL ORDER)

1. Abhayadeva Sūri (11th cent. CE)
2. Agastyasiṃha (7th cent. CE)
3. Ajitadeva Sūri (16th cent. CE)
4. Amolak Ṛṣi (Mahārāja) (20th cent. CE)
5. Ānanda Sāgara Sūri (20th cent. CE)
6. Ānanda Vimala (16th cent. CE)
7. Ātmārāmajī Mahārāja (19-20th cent. CE)
8. Bhadrabāhu (Second) (5-6th cent. CE)
9. Bhāvavijaya (17th cent. CE)
10. Bhuvanatuṅga Sūri (13-14th cent. CE)
11. Bhūtabalī (Ācārya) (1st-2nd cent. CE)
12. Buddhisāgaraji (17th cent. CE)
13. Cirantanācārya (17th cent. CE)
14. Dharasena (Ācārya) (1st-2nd cent. CE)
15. Dharmasiṃha Muni (17th cent. CE)
16. Dharmasāgara Gaṇi (16th cent. CE)
17. Drauṇācārya (12th cent. CE)
18. Ghāsīlālajī Mahārāja (20th cent. CE)
19. Guṇadhara (Ācārya) (1st-2nd cent. CE)
20. Haṃsa Sūri (16th cent. CE)
21. Haribhadra Sūri (Ācārya) (8th cent. CE)
22. Harṣakula Gaṇi (15-16th cent. CE)

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23. Jayakīrti (12th cent. CE)
24. Jayācārya (19th cent. CE)
25. Jinabhadra Gaṇi Kṣamāśramaṇa (6-7th cent. CE)
26. Jinadāsa Gaṇi Mahattara (7th cent. CE)
27. Jinaprabha Sūri (13-14th cent. CE)
28. Jinasena (9h cent. CE)
29. Jñānasāgara (14-15th cent. CE)
30. Jñāna Vimala (18th cent. CE)
31. Kamalasamyaṃopādhyāya (15th cent. CE)
32. Khimavijaya Gaṇi (20th cent. CE)
33. Koṭyācārya (7th cent. CE)
34. Kṣamākīrti (Ācārya) (19-20th cent. CE)
35. Kṣamāratna (14th cent. CE)
36. Kṣemakīrti (13th cent. CE)
37. Kulamaṇḍana (14-15th cent. CE)
38. Lakṣamīvallabha Gaṇi (17th cent. CE)
39. Lakṣmīkallola Gaṇi (15-16th cent. CE)
40. Mahāprajña (Ācārya) (20th-21st cent. CE)
41. Maladhārī Hemacandra (12-13th cent. CE)
42. Malayagiri (12th cent. CE)
43. Māṇikyaśekhara Sūri (15th cent. CE)
44. Megharāja Upādhyāya (16-17th cent. CE)
45. Muktivimala Gaṇi (19-20th cent. CE)
46. Nāgarṣi Gaṇi (16-17th cent. CE)
47. Nāmadheya Maharṣi (19-20th cent. CE)
48. Nemicandra Sūri/ Devendra Gaṇi (11-12th cent. CE)

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49. Padmasāgara (16-17th cent. CE)
50. Pārśvacandra (16th cent. CE)
51. Pradyumna Sūri (13th cent. CE)
52. Puṣpadanta (1st-2nd cent. CE)
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56. Śānti Sūri/Śāntyācārya (10th cent. CE)
57. Śilāṅka Sūri (8th cent. CE)
58. Śrīcandra Sūri/ Pārśva Deva Gaṇi (12th cent. CE)
59. Samayasundara Gaṇi (17th cent. CE)
60. Saṅghadāsa Gaṇi (6-7th cent. CE)
61. Siddhasena Gaṇi (12th cent. CE)
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63. Tilakasūri (13th cent. CE)
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65. Vijayabhuvanatuṅga Sūri (20th cent. CE)
66. Vijaya Gaṇi (20th cent. CE)
67. Vimala Harṣa Gaṇi (20th cent. CE)
68. Vinayameru Gaṇi (17th cent. CE)
69. Upādhyāya Vinaya Vijaya Gaṇi (17th cent. CE)
70. Vīrabhadra Gaṇi (10th cent. CE)
71. Vīra Gaṇi (11th cent. CE)
72. Vīrasenācārya (9th cent. CE)
73. Yaśodeva / Dhanadeva (Ācārya) (12th cent. CE)
74. Yati Vṛṣabha (Ācārya) (4-5th cent. CE)

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AUTHORS LIST OF JAINA CANONICAL AND COMMENTARY LITERATURES (IN CHRONOLOGICAL ORDER)

1. Ācārya Bhūtabalī (1st-2nd cent. CE)
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12. Ācārya Haribhadra Sūri (8th cent. CE)
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17. Vīrabhadra Gaṇi (10th cent. CE)
18. Abhayadeva Sūri (11th cent. CE)
19. Vīra Gaṇi (11th cent. CE)
20. Ācārya Nemicandra Sūri/ Devendra Gaṇi (11-12th cent. CE)
21. Drauṇācārya (12th cent. CE)
22. Jayakīrti (12th cent. CE)

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42. Ānanda Vimala (16th cent. CE)
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44. Haṃsa Sūri (16th cent. CE)
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48. Nāgarṣi Gaṇi (16-17th cent. CE)

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49. Padmasāgara (16-17th cent. CE)
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57. Samayasundara Gaṇi (17th cent. CE)
58. Sumatikallola Gaṇi (17th cent. CE)
59. Vinayameru Gaṇi (17th cent. CE)
60. Upādhyāya Vinaya Vijaya Gaṇi (17th cent. CE)
61. Jñāna Vimala (18th cent. CE)
62. Jayācārya (19th cent. CE)
63. Ācārya Kṣamākīrti (19-20th cent. CE)
64. Ātmārāmajī Mahārāja (19-20th cent. CE)
65. Muktivimala Gaṇi (19-20th cent. CE)
66. Nāmadheya Maharṣi (19-20th cent. CE)
67. Ānanda Sāgara Sūri (20th cent. CE)
68. Ghāsīlālajī Mahārāja (20th cent. CE)
69. Khimavijaya Gaṇi (20th cent. CE)
70. Mahārāja Amolak Ṛṣi (20th cent. CE)
71. Vijayabhuvanatuṅga Sūri (20th cent. CE)
72. Vijaya Gaṇi (20th cent. CE)
73. Vimala Harṣa Gaṇi (20th cent. CE)
74. Ācārya Mahāprajña (20th-21st cent. CE)

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AUTHORS LIST OF NON-CANONICAL ORIGINAL TEXTS (IN ALPHABETICAL ORDER)

1. Abdula Rahamāna (11-12th cent. CE)
2. Abhayacandra (13-14th cent. CE)
3. Abhayadeva Sūri (11-12th cent. CE)
4. Abhayatilaka (13th cent. CE)
5. Abhinava Dharmabhūṣaṇa Yati (14-15th cent. CE)
6. Akalaṅkadeva (Ācārya) (8th cent. CE)
7. Amaracandra Sūri (13th cent. CE)
8. Amarakīrti (12th cent. CE)
9. Amitagati (Ācārya) (First) (10th cent. CE)
10. Amitagati (Ācārya) (Second) (10-11th cent. CE)
11. Amṛtacandra Sūri (11th cent. CE)
12. Amṛtarṣi (20th cent. CE)
13. Anantahaṃsa (16th cent. CE)
14. Ananta Kīrti (10-11th cent. CE)
15. Anantarāja Ābājī (20th cent. CE)
16. Ananta Sūri (12th cent. CE)
17. Anantavīrya (First) (10th cent. CE)
18. Anantavīrya (Bṛhad) (Second) (11-12th cent. CE)
19. Anupachand Nyāyatīrth (20th cent. CE)
20. Anupa Sharma (Mahākavī) (20th cent. CE)
21. Aparājita Sūri (9th cent. CE)
22. Appayyādīkṣita (16th cent. CE)

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23. Ari Siṃha (14th cent. CE)
24. Arhaddāsa (Mahākavi) (13-14th cent. CE)
25. Asaga Mahākavi (9th cent. CE)
26. Āmradeva Sūri (12th cent. CE)
27. Ānandaghana (17th cent. CE)
28. Ānanda Sāgara Sūri (20th cent. CE)
29. Āsaḍa (Kavi) (12-13th cent. CE)
30. Āśādhara (Pt.) (13th cent. CE)
31. Ātmārāmajī Mahārāja (19-20th cent. CE)
32. Banārasīdāsa (Pt.) (17th cent. CE)
33. Bālacandra Sūri (13th cent. CE)
34. Bechardas Doshi (20th cent. CE)
35. Bhadrabāhu Svāmī (Second) (5-6th cent. CE)
36. Bhanvarlal Nahata (20th cent. CE)
37. Bharata (Ācārya) (2nd cent. CE)
38. Bhartṛhari (5th cent. CE)
39. Bhāmaha (7th cent. CE)
40. Bhāskaranandi (11-12th cent. CE)
41. Bhāvacandra Sūri (16th cent. CE)
42. Bhāvaprabha Sūri (13-14th cent. CE)
43. Bhāvasena (Ācārya) (13th cent. CE)
44. Bhikṣu (Ācārya) (18th cent. CE)
45. Bhimasingh Manak (19-20th cent. CE)
46. Bhojakavi/Bhojasāgara (15-16th cent. CE)
47. Bhūdharadāsa (17th cent. CE)
48. Brahmadeva (11-12th cent. CE)
49. Brahma Nemidatta (16th cent. CE)
50. Brahmasādhāraṇa (15th cent. CE)

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51. Buddhamal (Muni) (20th-21st cent. CE)
52. Buddha Svāmī (10-11th cent. CE)
53. Buddhi Sāgara Sūri (20th cent. CE)
54. Bulākhīcandra (Kavi) (18th cent. CE)
55. Cakreśvara Sūri (13th cent. CE)
56. Caṇḍa Kavi (3-4th cent. CE)
57. Candramahattara (Ācārya) (5-6th cent. CE)
58. Candra (Muni) (11th cent. CE)
59. Candra Sūri (Muni) (12th cent. CE)
60. Carittasena (20th cent. CE)
61. Cāmuṇḍarāya (11th cent. CE)
62. Cāritrasundara Gaṇi (15th cent. CE)
63. Cārucandra Gaṇi (16th cent. CE)
64. Chandan (Muni) (20th cent. CE)
65. Chandramauli (20th cent. CE)
66. Chhailbihari Gupta (20th-21st cent. CE)
67. Chhatramal (Muni) (20th cent. CE)
68. Chidananda (Svāmī) (20th cent. CE)
69. Chothmal Mahārāja (19-20th cent. CE)
70. Cirantana (Ācārya) (17th cent. CE)
71. Chauthmal (Muni) (20th cent. CE)
72. Daulatram (Pt.) (17-18th cent. CE)
73. Deepchand Kasliwal (Pt.) (18th cent. CE)
74. Deśabhūṣaṇa (Mahārāja) (20th cent. CE)
75. Deshabhusan (Ācārya) (20th cent. CE)
76. Devacandra Gaṇi (17-18th cent. CE)
77. Devacandra Sūri (12th cent. CE)
78. Devasena (Ācārya) (9-10th cent. CE)

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79. Devavācaka (5th cent. CE)
80. Devavijaya Gaṇi (12th cent. CE)
81. Devavimala Gaṇi (12th cent. CE)
82. Devendra Sūri (12th cent. CE)
83. Devīdāsa (Pt.) (19th cent. CE)
84. Dhanañjaya (Mahākavi) (8-9th cent. CE)
85. Dhanapāla Dhakkaḍa (10th cent. CE)
86. Dhanapāla (Mahākavi) (10-11th cent. CE)
87. Dhaneśvara Sūri (10-11th cent. CE)
88. Dhanraj (Muni) (20th cent. CE)
89. Dharmadāsa Gaṇi (8-9th cent. CE)
90. Dharmaghoṣa Sūri (12-13th cent. CE)
91. Dharmasāgara Gaṇi (Upādhyāya) (16th cent. CE)
92. Dharmasena Gaṇi (6th cent. CE)
93. Dharma Sūri (12th cent. CE)
94. Dhāhila (10th cent. CE)
95. Dinakar (Muni) (20th-21st cent. CE)
96. Durgadeva (11th cent. CE)
97. Dyānatarāya (19th cent. CE)
98. G. Brahmap (20th cent. CE)
99. Gaṇadhara Kīrti (12th cent. CE)
100. Ganeshmal (Muni) (20th cent. CE)
101. Garga Maharṣi (9-10th cent. CE)
102. Ghāsīlāla Mahārāja (19-20th cent. CE)
103. Gulabchandra (Pt.) (19-20th cent. CE)
104. Gulahajārī (Muni) (19th cent. CE)
105. Guṇabhadra (Ācārya) (9th cent. CE)
106. Guṇabhūṣaṇa (Bhaṭṭāraka) (14-15th cent. CE)

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107. Guṇacandra (Ācārya) (12th cent. CE)
108. Guṇanandi Muni (9-10th cent. CE)
109. Guṇapāla (Muni) (10-11th cent. CE)
110. Guṇaratna Sūri/Vijayaguṇaratna Sūri (15th cent. CE)
111. Guṇasāgara Gaṇi (20th cent. CE)
112. Guṇavinaya Vācaka (16th cent. CE)
113. Guṇākara Sūri (14th cent. CE)
114. Haṃsaratnagaṇi (Pt.) (18th cent. CE)
115. Haribhadra Sūri (Ācārya) (8th cent. CE)
116. Haribhadra Sūri (Second) (12th cent. CE)
117. Haricandra (Mahākavī) (11th cent. CE)
118. Harideva (between 11-15th cent. CE)
119. Hariṣeṇa (Ācārya) (10th cent. CE)
120. Hariṣeṇa (Ācārya) (10th cent. CE)
121. Harṣakīrti Sūri (16-17th cent. CE)
122. Harṣavardhana (15-16th cent. CE)
123. Hastīmalla (Ācārya) (13-14th cent. CE)
124. Hāla Kavi/Sātavāhana (1st-2nd cent. CE)
125. Hemacandra Sūri/Hemacandarācārya (12th cent. CE)
126. Hemarāja (17th cent. CE)
127. Hemarāja (Muni) (18th cent. CE)
128. Hira Muni (20th cent. CE)
129. Hīravijayajī (16th cent. CE)
130. Hukamchand Bharill (20th-21st cent. CE)
131. Indrahaṃsa Gaṇi (15-16th cent. CE)
132. Indranandi (Bhaṭṭāraka) (10th cent. CE)
133. Indranandi Yogīndra (9-10th cent. CE)
134. Jayamalji Mahāraja (18th cent. CE)

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135. Jaina Śrāvaka Siṃha (20th cent. CE)
136. Jasadeva Sūri (12th cent. CE)
137. Jasa Soma Gaṇi (16th cent. CE)
138. Jaṭāsiṃhanandi (7-8th cent. CE)
139. Javāharācārya (19-20th cent. CE)
140. Jayacanda Chabara (18th cent. CE)
141. Jayaśekhara Sūri (14-15th cent. CE)
142. Jayasena (Sixth) (10-11th cent. CE)
143. Jayasena (Seventh) (11-12th cent. CE)
144. Jaya Siṃha Sūri (14-15th cent. CE)
145. Jayasoma Pāṭhaka (16th cent. CE)
146. Jayavallabha (10th cent. CE)
147. Jayavīra Gaṇi (15th cent. CE)
148. Jayācārya (19th cent. CE)
149. Jinabhadra Gaṇi Kṣamāśramaṇa (6-7th cent. CE)
150. Jinacandra Sūri (11th cent. CE)
151. Jinadatta Sūri (12th cent. CE)
152. Jinadeva Sūri (14th cent. CE)
153. Jinaharṣa Gaṇi (15th cent. CE)
154. Jinamaṇḍaṇa Gaṇi (12th cent. CE)
155. Jinamuni (20th cent. CE)
156. Jinamāṇikya (15-16th cent. CE)
157. Jinapalopādhyāya (13th cent. CE)
158. Jinapati Sūri (12th cent. CE)
159. Jinapālagaṇi (13th cent. CE)
160. Jinaprabha Sūri (13-14th cent. CE)
161. Jinaratna Sūri (13th cent. CE)
162. Jinasena (Ācārya) (8-9th cent. CE)

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163. Jinasundara Sūri (15th cent. CE)
164. Jinavallabha Sūri (11-12th cent. CE)
165. Jineśvara Sūri (11th cent. CE)
166. Jineśvara Sūri (11th cent. CE)
167. Jīvojī (Muni) (19th cent. CE)
168. Jñānamatiji Mātājī (20th-21st cent. CE)
169. Jñānasāgara Mahārāja (Ācārya) / Bhuramal Shastri (20th-21st cent. CE)
170. Jñānasāra (Muni) (18th cent. CE)
171. Jñānatilaka Gaṇi (16-17th cent. CE)
172. Jñānavimala Sūri (16th cent. CE)
173. Kailash Shurt Sāgara Sūri (20th cent. CE)
174. Kalyāṇa Vijaya Gaṇi (20th cent. CE)
175. Kanaka Kuśala Gaṇi (16th cent. CE)
176. Kanaknandi (Upādhyāya) (20th-21st cent. CE)
177. Kanaka Sūri (20th cent. CE)
178. Kanakāmara (Muni) (11th cent. CE)
179. Karmachand (Muni) (19th cent. CE)
180. Karṇapārya (13th cent. CE)
181. Kāmakumāranandi (Upādhyāya) (20th cent. CE)
182. Kāmakumāra Nandi (Muni) (20th-21st cent. CE)
183. Kelāśasāgara Gaṇi (19-20th cent. CE)
184. Keśajamuni (20th cent. CE)
185. Kīrticandra (20th cent. CE)
186. Kīrtirāja Upādhyāya/Kīrtiratna Sūri (14-15th cent. CE)
187. Kramadīśvara (12-13th cent. CE)
188. Kṛṣṇavijaya (20th cent. CE)
189. Kṣamākalyāṇa Gaṇi (18th cent. CE)

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190. Kṣemasāgara (Muni) (20th cent. CE)
191. Kulabhadra (Ācārya) (12th cent. CE)
192. Kumārakavi (15th cent. CE)
193. Kumāra Kārtikeya (Svāmī) (11th cent. CE)
194. Kumudendu (Ācārya) (13th cent. CE)
195. Kundakunda/Kundadundācārya (between 2nd-5th cent. CE)
196. Kunthu Sāgara (Ācārya) (20th cent. CE)
197. Labdhisāgara Sūri (15-16th cent. CE)
198. Lakṣmaṇa Gaṇi (12th cent. CE)
199. Lakṣmaṇa Gaṇi (Assumed 18th cent. CE)
200. Lakṣmīcandra (Pt.) (20th cent. CE)
201. Lakṣmīdhara (14-15th cent. CE)
202. Lakṣmīvallabha Gaṇi (Upādhyāya) (18th cent. CE)
203. Lāvaṇyasamaya (15-16th cent. CE)
204. Lāvaṇyavijaya (Muni) (20th cent. CE)
205. Maghavāgaṇi (Ācārya) (19th cent. CE)
206. Mahāprajña (Ācārya) / Muni Nathmal (20th-21st cent. CE)
207. Mahāśramaṇa (Ācārya) / Yuvācārya Mahāśramaṇa (20th-21st cent. CE)
208. Mahāsenācārya (7-8th cent. CE)
209. Mahāvīrācārya (7-8th cent. CE)
210. Mahendra Sūri (12th cent. CE)
211. Maheśvara Sūri (11th cent. CE)
212. Mahīrāja (Pt.) (15th cent. CE)
213. Maladhārī Deva (11th cent. CE)
214. Maladhārī Hemacandra (12-13th cent. CE)
215. Mallavādi Kṣamāśramaṇa (5-6th cent. CE)
216. Mallişeṇa Sūri (13th cent. CE)

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217. Manoharlal Varṇī (20th cent. CE)
218. Mādhavacandra Traividya (10-11th cent. CE)
219. Māghanandi (5th cent. CE)
220. Māghanandi (Ācārya) (13-14th cent. CE)
221. Māilladhavala (Ācārya) (13th cent. CE)
222. Māṇaka Gaṇi (Ācārya) (19th cent. CE)
223. Mānatuṅga (Ācārya) (6-7th cent. CE)
224. Mānavijaya (Upādhyāya) (17-18th cent. CE)
225. Māṇikyanandi (Ācārya) (9-10th cent. CE)
226. Mārkaṇḍeya (15-16th cent. CE)
227. Medhāvī (Pt.) (16th cent. CE)
228. Meghavijaya (Mahopādhyāya) (18th cent. CE)
229. Merusundaragaṇi (15-16th cent. CE)
230. Merutuṅga (Ācārya) (13th cent. CE)
231. Merutuṅga (Ācārya) (14th cent. CE)
232. Meruvijaya Gaṇī (17th cent. CE)
233. Mohanlal Cunnilal Dhāmī (19-20th cent. CE)
234. Moolchand Shastri (20th cent. CE)
235. Muktivimala Gaṇi (19-20th cent. CE)
236. Munibhadra Sūri (15th cent. CE)
237. Namī Sādhu (11th cent. CE)
238. Narasenadeva (15-16th cent. CE)
239. Narendrasena (10th cent. CE)
240. Nathmal (Bagore) (Muni) (20th cent. CE)
241. Nayacandra (14th cent. CE)
242. Nayanandi (Muni) (10-11th cent. CE)
243. Nayasena Deva (12th cent. CE)
244. Nāgadeva (Kavi) (14th cent. CE)

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245. Nemacandasvāmī (20th cent. CE)
246. Nemicandra Gaṇi (Ācārya) (12-13th cent. CE)
247. Nemicandra Siddhānta Cakravartī (Ācārya) (11th cent. CE)
248. Nemicandra Sūri/ Devendra Gaṇi (11-12th cent. CE)
249. Nemicandra Sūri (12th cent. CE)
250. Nityanand Shastri (20th cent. CE)
251. Niyama Sāgara (Muni) (20th-21st cent. CE)
252. Nyāyavijaya (Muni) (20th cent. CE)
253. Paṇḍitācārya (14th cent. CE)
254. Padhmasiṃgha Muni (11th cent. CE)
255. Padmakīrti (Ācārya) (11th cent. CE)
256. Padma (Mahākavi) (16th cent. CE)
257. Padmanandi (Muni) (10-11th cent. CE)
258. Padmanandi (Muni) (11-12th cent. CE)
259. Padmasundara Sūri (16th cent. CE)
260. Padma Vijaya (20th cent. CE)
261. Padmānanda (Kavi) (12th cent. CE)
262. Pannalal Bakliwal (20th-21st cent. CE)
263. Pādaliptācārya (between 2nd-5th cent. CE)
264. Prabhācandra (Ācārya) (10-11th cent. CE)
265. Prabhācandra (Second) / Vṛhad Prabhācandra (Ācārya) (7th cent. CE)
266. Prabhācandra (Third) (13th cent. CE)
267. Prabhācandra (Ācārya) (Fourth) (10-11th cent. CE)
268. Prabhānanda Sūri (11th cent. CE)
269. Prabhu Dayal Kasliwal (20th cent. CE)
270. Prabodhacandra Gaṇi (13th cent. CE)
271. Pradyumna Sūri (between 10-13th cent. CE)

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272. Pranamya Sāgara (Muni) (20th-21st cent. CE)
273. Prashamrativijay (Muni) (20th-21st cent. CE)
274. Preetam Singh Bagrecha (20th cent. CE)
275. Priya Candra Gaṇi (Muni) (20th cent. CE)
276. Puṇya Kuśala Gaṇī (16-17th cent. CE)
277. Puṇya Sāgara Gaṇi (17th cent. CE)
278. Punamchand Bacchawat (20th cent. CE)
279. Puruṣottama-Deva (12th cent. CE)
280. Puṣpadanta (Mahākavi) (10th cent. CE)
281. Pūjyapāda/Devanandi (Ācārya) (5-6th cent. CE)
282. Pūrṇakalaśa Gaṇi (13th cent. CE)
283. Raghunandan Sharma (Pt.) (19-20th cent. CE)
284. Raghunātha (18th cent. CE)
285. Raghuvir Sharan (20th cent. CE)
286. Raidhū (Mahākavi) (15th cent. CE)
287. Ramapati Mishra (20th cent. CE)
288. Ratnacandra Mahārāja (19-20th cent. CE)
289. Ratnadeva (14th cent. CE)
290. Ratnakīrti Deva (Ācārya) (13th cent. CE)
291. Ratnamaṇḍana Gaṇi/ Ratnamandira Gaṇi (14-15th cent. CE)
292. Ratnaprabha Sūri (12th cent. CE)
293. Ratnaprabha Vijay (Muni) (20th cent. CE)
294. Ratnaśekhara Sūri (15th cent. CE)
295. Ratnasiṃha Sūri (14th cent. CE)
296. Ratnākara Kavi (Muni) (19th cent. CE)
297. Ratnākara Varṇī (16th cent. CE)
298. Ravicandra Muni (10-11th cent. CE)
299. Raviṣeṇa (Ācārya) (7-8th cent. CE)

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300. Rājamalla (Brahma Rāyamalla) (16th cent. CE)
301. Rājarṣi Amoghavarṣa (9th cent. CE)
302. Rājaśekhara Sūri (14th cent. CE)
303. Rājavallabha (15-16th cent. CE)
304. Rājāditya (12th cent. CE)
305. Rāmacandra (12th cent. CE)
306. Rāmapāṇivāda (18th cent. CE)
307. Rāmaśarmana Tarkavāgīśa (17th cent. CE)
308. Rāmasena (Muni) (9-10th cent. CE)
309. Rāmasiṃha (Muni) (10-12th cent. CE)
310. Śānti (Muni) (20th-21st cent. CE)
311. Śānti Sūri (11th cent. CE)
312. Śānti Varṇī (between 15-18th cent. CE)
313. Śivaśarma Sūri (5th cent. CE)
314. Śivārya/Śivācārya (between 2nd-5th cent. CE)
315. Śobhana Muni (9-10th cent. CE)
316. Śrībhadreśvara Sūri (12-13th cent. CE)
317. Śrīcandra Sūri / Pārśva Deva Gaṇi (12th cent. CE)
318. Śrīdhara Ācārya (8th cent. CE)
319. Śrīmad Rājcandra (19th cent. CE)
320. Śrīvallabha Gaṇi (14-15th cent. CE)
321. Śrutamuni (14th cent. CE)
322. Śrutasāgara (Bhaṭṭāraka) (15-16th cent. CE)
323. Śubhacandra (First) (11th cent. CE)
324. Śubhacandra (Second) (12th cent. CE)
325. Śubhacandra (Bhaṭṭāraka) (Third) (16th cent. CE)
326. Śubhaśīla Gaṇi (15th cent. CE)
327. Śubhavardhana Gaṇi (15-16th cent. CE)

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328. Śubhavijaya Gaṇi (17th cent. CE)
329. Sadharu (Kavi) (13th cent. CE)
330. Sadā Sukhadāsa (19th cent. CE)
331. Sakalakīrti (14th cent. CE)
332. Samantabhadra (Ācārya) (between 6-8th cent. CE)
333. Samayasundara Gaṇi (16-17th cent. CE)
334. Saṅghadāsa Gaṇi (6-7th cent. CE)
335. Shankar Prasad Dikshit (20th cent. CE)
336. Shardacharan Dikshit (20th cent. CE)
337. Shivanand Vijay (20th cent. CE)
338. Siddharṣi Gaṇi (9th cent. CE)
339. Siddhasena Divākara (5th cent. CE)
340. Siddhasena Gaṇi (9th cent. CE)
341. Siddhasena Mahāmati (8th cent. CE)
342. Siddhasena Sūri (12th cent. CE)
343. Siddhicandra Gaṇi / Siddhi Candra Upādhyāya (16-17th cent. CE)
344. Siṃharāja (15th cent. CE)
345. Siṃhasura Gaṇi Vādī Kṣamāśramaṇa (7th cent. CE)
346. Siṃha Sūri (12th cent. CE)
347. Siṃhatilaka Sūri (13th cent. CE)
348. Sīlāṅaka Sūri (9th cent. CE)
349. Somadeva Sūri (10-11th cent. CE)
350. Somadeva Sūri (10-11th cent. CE)
351. Somakīrti (Ācārya) (15th cent. CE)
352. Somamaṇḍana Sūri (15-16th cent. CE)
353. Somaprabha (Ācārya) (12-13th cent. CE)
354. Soma Sūri (Assumed after 12th cent. CE)
355. Someśvara Deva (12-13th cent. CE)

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356. Sumati Sūri (12-13th cent. CE)
357. Sundara Sūri (Muni) (15th cent. CE)
358. Sunil Sāgara (Muni) (20th-21st cent. CE)
359. Sūrācārya (11th cent. CE)
360. Sūrya (Muni) (20th-21st cent. CE)
361. Sūrya Sāgara Mahārāja (20th cent. CE)
362. Svayaṃbhūdeva (7-8th cent. CE)
363. Syādvādamati Mātā (20th-21st cent. CE)
364. Taraṇatāraṇa Svāmī (16th cent. CE)
365. Tejapāla (Pt.) (15-16th cent. CE)
366. Tekacanda (20th cent. CE)
367. Tilakācārya (13th cent. CE)
368. Todarmal (Pt.) (18th cent. CE)
369. Trailokya Sāgara (20th cent. CE)
370. Trilokarṣi (Mahārāja) (19-20th cent. CE)
371. Trivikrama (13th cent. CE)
372. Tulsī (Ācārya) (20th cent. CE)
373. Ṭhakkura Feru/ Pheru (14th cent. CE)
374. Udaya Siṃha Sūri (13th cent. CE)
375. Udayaprabha Sūri (13th cent. CE)
376. Udayavīra Gaṇi (16th cent. CE)
377. Udyotana Sūri (8th cent. CE)
378. Ugradityācārya (9th cent. CE)
379. Umāsvāti/Umāsvāmī (Ācārya) (between 2nd-5th cent. CE)
380. Vallabha Gaṇi (17th cent. CE)
381. Vallabha Pāṭhaka (Upādhyāya) (16-17th cent. CE)
382. Vararuci (6th cent. CE)
383. Vardhamāna Sūri (10th cent. CE)

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384. Vardhamāna Sūri (12th cent. CE)
385. Vardhamāna Sūri (15th cent. CE)
386. Vastupāla (13th cent. CE)
387. Vasunandi (Ācārya) (11-12th cent. CE)
388. Vaṭṭakera (Ācārya) (between 2nd-5th cent. CE)
389. Vādirāja Sūri (11th cent. CE)
390. Vādībhadeva Sūri (9th cent. CE)
391. Vādicandra Sūri (16-17th cent. CE)
392. Vādīdeva Sūri (12th cent. CE)
393. Vāgbhaṭṭa (12th cent. CE)
394. Vāmadeva Sūri (14-15th cent. CE)
395. Veṇīdāsa (Muni) (18th cent. CE)
396. Vibudha Śrīdhara (12-13th cent. CE)
397. Vidyānanda (9th cent. CE)
398. Vidyānandi (20th-21st cent. CE)
399. Vidyā Sāgara Mahārāja (20th-21st cent. CE)
400. Vijaya Abhaya Śekhara Sūri (Ācārya) (20th-21st cent. CE)
401. Vijaya Bhupendra Sūri (20th cent. CE)
402. Vijayacandra (19th cent. CE)
403. Vijayadarśana Sūri (20th cent. CE)
404. Vijaya Kalāpūrṇa Sūri (20th cent. CE)
405. Vijaya Kastūra Sūri (20th-21st cent. CE)
406. Vijayakeśara Sūri (20th cent. CE)
407. Vijayalabdhi Sūri (20th cent. CE)
408. Vijaya Lakṣmī Sūri/Lakṣmī Sūri (18th cent. CE)
409. Vijaya Lāvaṇya Sūri (19-20th cent. CE)
410. Vijaya Nemi Sūri (20th cent. CE)
411. Vijaya Prem Sūri (20th cent. CE)

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412. Vijaya Siṃha Sūri (10th cent. CE)
413. Vijaya Vimalagaṇi (20th cent. CE)
414. Vijayanemicanda Nemisūriśvara (20th cent. CE)
415. Vijayarāja (Ācārya) (20th cent. CE)
416. Vijayasena Sūri (16-17th cent. CE)
417. Vijayānanda Sūri (20 cent. CE)
418. Vijayendra Sūri (19th cent. CE)
419. Vikrama (Mahākavi) (16-17th cent. CE)
420. Vimala Dāsa (14-15th cent. CE)
421. Vimala Sūri (Ācārya) (between 1st-3rd cent. CE)
422. Vimal Kumar (Muni) (20th-21st cent. CE)
423. Vinayacandra (Muni) (13th cent. CE)
424. Vinayakuśala Gaṇi (17th cent. CE)
425. Vinaya Vijaya Gaṇi (Upādhyāya) (16-17th cent. CE)
426. Vīrabhadramaharṣi (10-11th cent. CE)
427. Vīrakavi (10-11th cent. CE)
428. Vīranandi Saiddhāntikacakravartī (10-11th cent. CE)
429. Vrindavandas (19-20th cent. CE)
430. Yaśaḥkīrti (16-17th cent. CE)
431. Yaśasvatsāgara (17-18th cent. CE)
432. Yaśobhadra Sūri (11-12th cent. CE)
433. Yaśodeva (Ācārya) (12th cent. CE)
434. Yaśodeva Sūri (20th cent. CE)
435. Yaśovijaya Gaṇi (Upādhyāya) (17th cent. CE)
436. Yati Keśarāja (16th cent. CE)
437. Yati Vṛṣabha (Ācārya) (between 4-7th cent. CE)
438. Yogajivanand (Svāmī) (20th cent. CE)
439. Yogīndudeva (13th cent. CE)

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440. Bhānuvijaya Gaṇi
441. Bhāskaravijaya
442. Bhuvanapāla
443. Cakradhara
444. Candraprabha Sūri
445. Deva Sūri
446. Dhanasar Gaṇi
447. Dharmakīrti Sūri
448. Dhurandharvijay (Muni)
449. Gambhirvijay Gaṇi
450. Guṇavijaya Gaṇi
451. Guṇavinaya Gaṇi
452. Gurudāsa
453. Harimuṇi
454. Harṣa Gaṇi
455. Harṣavijaya
456. Jayatīrtha
457. Jinakīrti Sūri
458. Jinasāgara
459. Jñānabhūṣaṇa Muni
460. Jñānacandra
461. Jñānakalaśa Sūrī
462. Kamala Kīrti
463. Keshvanna
464. Labhakushala Gaṇi
465. Lakṣmīcandra (Pt.)
466. Laṅkeśvara
467. Mahācandra Muni

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468. Māṇikyasundara Sūri
469. Nanhu (Kavi)
470. Narayana Vidyavinoda
471. Nemicandra
472. Padma Jineśvara Sūri
473. Prabhadeva Sūri
474. Purandar Sūri
475. Rajkumar Jain
476. Rajasingh
477. Rāmgopālācārya
478. Śrīprabha Sūri
479. Sādhusundara (Upādhyāya)
480. Shivanandi
481. Sivaditya
482. Soma Gaṇi
483. Taporatna Vijay
484. Thakur Prasad
485. Vijayarāja
486. Vijayāmṛta Sūri
487. Vijaybhadrankara Sūri
488. Vimalācārya
489. Vinay Kumar

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AUTHORS LIST OF NON-CANONICAL ORIGINAL TEXTS (IN CHRONOLOGICAL ORDER)

1. Hāla Kavi/Sātavāhana (1st-2nd cent. CE)
2. Ācārya Vimala Sūri (between 1st-3rd cent. CE)
3. Ācārya Bharata (2nd cent. CE)
4. Ācārya Kundakunda/Kundadundācārya (between 2nd-5th cent. CE)
5. Ācārya Umāsvāti/Umāsvāmī (between 2nd-5th cent. CE)
6. Ācārya Vaṭṭakera (between 2nd-5th cent. CE)
7. Pādaliptācārya (between 2nd-5th cent. CE)
8. Śivārya/Śivācārya (between 2nd-5th cent. CE)
9. Caṇḍa Kavi (3rd-4th cent. CE)
10. Ācārya Yati Vṛṣabha (between 4-7th cent. CE)
11. Bhartṛhari (5th cent. CE)
12. Devavācaka (5th cent. CE)
13. Māghanandi (5th cent. CE)
14. Śivaśarma Sūri (5th cent. CE)
15. Siddhasena Divākara (5th cent. CE)
16. Ācārya Candramahattara (5-6th cent. CE)
17. Ācārya Pūjyapāda/Devanandi (5-6th cent. CE)
18. Bhadrabāhu Svāmī (Second) (5-6th cent. CE)
19. Mallavādi Kṣamāśramaṇa (5-6th cent. CE)
20. Dharmasena Gaṇi (6th cent. CE)
21. Vararuci (6th cent. CE)

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22. Ācārya Mānatuṅga (6-7th cent. CE)
23. Jinabhadra Gaṇi Kṣamāśramaṇa (6-7th cent. CE)
24. Saṅghadāsa Gaṇi (6-7th cent. CE)
25. Ācārya Samantabhadra (between 6-8th cent. CE)
26. Ācārya Prabhācandra (Second) / Vṛhad Prabhācandra (7th cent. CE)
27. Bhāmaha (7th cent. CE)
28. Siṃhasura Gaṇi Vādī Kṣamāśramaṇa (7th cent. CE)
29. Ācārya Raviṣeṇa (7-8th cent. CE)
30. Jaṭāsiṃhanandi (7-8th cent. CE)
31. Mahāsenācārya (7-8th cent. CE)
32. Mahāvīrācārya (7-8th cent. CE)
33. Svayaṃbhūdeva (7-8th cent. CE)
34. Ācārya Akalaṅkadeva (8th cent. CE)
35. Ācārya Haribhadra Sūri (8th cent. CE)
36. Ācārya Śrīdhara (8th cent. CE)
37. Siddhasena Mahāmati (8th cent. CE)
38. Udyotana Sūri (8th cent. CE)
39. Ācārya Jinasena (8-9th cent. CE)
40. Dharmadāsa Gaṇi (8-9th cent. CE)
41. Mahākavi Dhanañjaya (8-9th cent. CE)
42. Aparājita Sūri (9th cent. CE)
43. Asaga Mahākavi (9th cent. CE)
44. Ācārya Guṇabhadra (9th cent. CE)
45. Rājarṣi Amoghavarṣa (9th cent. CE)
46. Siddharṣi Gaṇi (9th cent. CE)
47. Siddhasena Gaṇi (9th cent. CE)

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48. Sīlāṅaka Sūri (9th cent. CE)
49. Ugradityācārya (9th cent. CE)
50. Vādībhadeva Sūri (9th cent. CE)
51. Vidyānanda (9th cent. CE)
52. Ācārya Devasena (9-10th cent. CE)
53. Ācārya Māṇikyanandi (9-10th cent. CE)
54. Garga Maharṣi (9-10th cent. CE)
55. Guṇanandi Muni (9-10th cent. CE)
56. Indranandi Yogīndra (9-10th cent. CE)
57. Muni Rāmasena (9-10th cent. CE)
58. Śobhana Muni (9-10th cent. CE)
59. Ācārya Amitagati (First) (10th cent. CE)
60. Ācārya Anantavīrya (First) (10th cent. CE)
61. Ācārya Hariṣeṇa (10th cent. CE)
62. Ācārya Hariṣeṇa (10th cent. CE)
63. Bhaṭṭāraka Indranandi (10th cent. CE)
64. Dhanapāla Dhakkaḍa (10th cent. CE)
65. Dhāhila (10th cent. CE)
66. Jayavallabha (10th cent. CE)
67. Mahākavi Puṣpadanta (10th cent. CE)
68. Narendrasena (10th cent. CE)
69. Vardhamāna Sūri (10th cent. CE)
70. Vijaya Siṃha Sūri (10th cent. CE)
71. Ananta Kīrti (10-11th cent. CE)
72. Ācārya Amitagati (Second) (10-11th cent. CE)
73. Ācārya Jayasena (Sixth) (10-11th cent. CE)
74. Ācārya Prabhācandra (10-11th cent. CE)

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75. Ācārya Prabhācandra (Fourth) (10-11th cent. CE)
76. Buddha Svāmī (10-11th cent. CE)
77. Dhaneśvara Sūri (10-11th cent. CE)
78. Mahākavi Dhanapāla (10-11th cent. CE)
79. Mādhavacandra Traividya (10-11th cent. CE)
80. Muni Guṇapāla (10-11th cent. CE)
81. Muni Nayanandi (10-11th cent. CE)
82. Muni Padmanandi (10-11th cent. CE)
83. Ravicandra Muni (10-11th cent. CE)
84. Somadeva Sūri (10-11th cent. CE)
85. Somadeva Sūri (10-11th cent. CE)
86. Vīrabhadramaharṣi (10-11th cent. CE)
87. Vīrakavi (10-11th cent. CE)
88. Vīranandi Saiddhāntikacakravartī (10-11th cent. CE)
89. Muni Rāmasiṃha (10-12th cent. CE)
90. Pradyumna Sūri (between 10-13th cent. CE)
91. Amṛtacandra Sūri (11th cent. CE)
92. Ācārya Nemicandra Siddhānta Cakravartī (11th cent. CE)
93. Ācārya Padmakīrti (11th cent. CE)
94. Ācārya Śubhacandra (First) (11th cent. CE)
95. Cāmuṇḍarāya (11th cent. CE)
96. Durgadeva (11th cent. CE)
97. Jinacandra Sūri (11th cent. CE)
98. Jineśvara Sūri (11th cent. CE)
99. Jineśvara Sūri (11th cent. CE)
100. Maladhārī Deva (11th cent. CE)
101. Mahākavī Haricandra (11th cent. CE)

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102. Maheśvara Sūri (11th cent. CE)
103. Muni Candra (11th cent. CE)
104. Muni Kanakāmara (11th cent. CE)
105. Namī Sādhu (11th cent. CE)
106. Padhmasiṃgha Muni (11th cent. CE)
107. Prabhānanda Sūri (11th cent. CE)
108. Śānti Sūri (11th cent. CE)
109. Sūrācārya (11th cent. CE)
110. Svāmī Kumāra Kārtikeya (11th cent. CE)
111. Vādirāja Sūri (11th cent. CE)
112. Abdula Rahamāna (11-12th cent. CE)
113. Abhayadeva Sūri (11-12th cent. CE)
114. Ācārya Anantavīrya (Bṛhad) (Second) (11-12th cent. CE)
115. Ācārya Jayasena (Seventh) (11-12th cent. CE)
116. Ācārya Vasunandi (11-12th cent. CE)
117. Bhāskaranandi (11-12th cent. CE)
118. Brahmadeva (11-12th cent. CE)
119. Jinavallabha Sūri (11-12th cent. CE)
120. Muni Padmanandi (11-12th cent. CE)
121. Nemicandra Sūri/ Devendra Gaṇi (11-12th cent. CE)
122. Yaśobhadra Sūri (11-12th cent. CE)
123. Harideva (between 11-15th cent. CE)
124. Amarakīrti (12th cent. CE)
125. Ananta Sūri (12th cent. CE)
126. Ācārya Guṇacandra (12th cent. CE)
127. Ācārya Hemacandra Sūri/Hemacandarācārya (12th cent. CE)
128. Ācārya Kulabhadra (12th cent. CE)

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129. Ācārya Śubhacandra (Second) (12th cent. CE)
130. Ācārya Yaśodeva (12th cent. CE)
131. Āmradeva Sūri (12th cent. CE)
132. Devacandra Sūri (12th cent. CE)
133. Devavijaya Gaṇi (12th cent. CE)
134. Devavimala Gaṇi (12th cent. CE)
135. Devendra Sūri (12th cent. CE)
136. Dharma Sūri (12th cent. CE)
137. Gaṇadhara Kīrti (12th cent. CE)
138. Haribhadra Sūri (Second) (12th cent. CE)
139. Jasadeva Sūri (12th cent. CE)
140. Jinadatta Sūri (12th cent. CE)
141. Jinamaṇḍaṇa Gaṇi (12th cent. CE)
142. Jinapati Sūri (12th cent. CE)
143. Kavi Padmānanda (12th cent. CE)
144. Lakṣmaṇa Gaṇi (12th cent. CE)
145. Mahendra Sūri (12th cent. CE)
146. Muni Candra Sūri (12th cent. CE)
147. Nayasena Deva (12th cent. CE)
148. Nemicandra Sūri (12th cent. CE)
149. Puruṣottama-Deva (12th cent. CE)
150. Ratnaprabha Sūri (12th cent. CE)
151. Rājāditya (12th cent. CE)
152. Rāmacandra (12th cent. CE)
153. Śrīcandra Sūri/ Pārśva Deva Gaṇi (12th cent. CE)
154. Siddhasena Sūri (12th cent. CE)
155. Siṃha Sūri (12th cent. CE)

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156. Vardhamāna Sūri (12th cent. CE)
157. Vādīdeva Sūri (12th cent. CE)
158. Vāgbhaṭṭa (12th cent. CE)
159. Soma Sūri (Assumed after 12th cent. CE)
160. Ācārya Nemicandra Gaṇi (12-13th cent. CE)
161. Ācārya Somaprabha (12-13th cent. CE)
162. Dharmaghoṣa Sūri (12-13th cent. CE)
163. Kavi Āsaḍa (12-13th cent. CE)
164. Kramadīśvara (12-13th cent. CE)
165. Maladhārī Hemacandra (12-13th cent. CE)
166. Śrībhadreśvara Sūri (12-13th cent. CE)
167. Someśvara Deva (12-13th cent. CE)
168. Sumati Sūri (12-13th cent. CE)
169. Vibudha Śrīdhara (12-13th cent. CE)
170. Abhayatilaka (13th cent. CE)
171. Amaracandra Sūri (13th cent. CE)
172. Ācārya Bhāvasena (13th cent. CE)
173. Ācārya Kumudendu (13th cent. CE)
174. Ācārya Māilladhavala (13th cent. CE)
175. Ācārya Merutuṅga (13th cent. CE)
176. Ācārya Prabhācandra (Third) (13th cent. CE)
177. Ācārya Ratnakīrti Deva (13th cent. CE)
178. Bālacandra Sūri (13th cent. CE)
179. Cakreśvara Sūri (13th cent. CE)
180. Jinapalopādhyāya (13th cent. CE)
181. Jinapālagaṇi (13th cent. CE)
182. Jinaratna Sūri (13th cent. CE)

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183. Karṇapārya (13th cent. CE)
184. Kavi Sadharu (13th cent. CE)
185. Mallisẹṇa Sūri (13th cent. CE)
186. Muni Vinayacandra (13th cent. CE)
187. Prabodhacandra Gaṇi (13th cent. CE)
188. Pt. Āśādhara (13th cent. CE)
189. Pūrṇakalaśa Gaṇi (13th cent. CE)
190. Siṃhatilaka Sūri (13th cent. CE)
191. Tilakācārya (13th cent. CE)
192. Trivikrama (13th cent. CE)
193. Udayaprabha Sūri (13th cent. CE)
194. Udaya Siṃha Sūri (13th cent. CE)
195. Vastupāla (13th cent. CE)
196. Yogīndudeva (13th cent. CE)
197. Abhayacandra (13-14th cent. CE)
198. Ācārya Hastīmalla (13-14th cent. CE)
199. Ācārya Māghanandi (13-14th cent. CE)
200. Bhāvaprabha Sūri (13-14th cent. CE)
201. Jinaprabha Sūri (13-14th cent. CE)
202. Mahākavi Arhaddāsa (13-14th cent. CE)
203. Ari Siṃha (14th cent. CE)
204. Ācārya Merutuṅga (14th cent. CE)
205. Guṇākara Sūri (14th cent. CE)
206. Jinadeva Sūri (14th cent. CE)
207. Kavi Nāgadeva (14th cent. CE)
208. Nayacandra (14th cent. CE)
209. Paṇḍitācārya (14th cent. CE)

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210. Ratnadeva (14th cent. CE)
211. Ratnasiṃha Sūri (14th cent. CE)
212. Rājaśekhara Sūri (14th cent. CE)
213. Śrutamuni (14th cent. CE)
214. Sakalakīrti (14th cent. CE)
215. Ṭhakkura Feru/ Pheru (14th cent. CE)
216. Abhinava Dharmabhūṣaṇa Yati (14-15th cent. CE)
217. Bhaṭṭāraka Guṇabhūṣaṇa (14-15th cent. CE)
218. Jayaśekhara Sūri (14-15th cent. CE)
219. Jaya Siṃha Sūri (14-15th cent. CE)
220. Kīrtirāja Upādhyāya/Kīrtiratna Sūri (14-15th cent. CE)
221. Lakṣmīdhara (14-15th cent. CE)
222. Ratnamaṇḍana Gaṇi/ Ratnamandira Gaṇi (14-15th cent. CE)
223. Śrīvallabha Gaṇi (14-15th cent. CE)
224. Vāmadeva Sūri (14-15th cent. CE)
225. Vimala Dāsa (14-15th cent. CE)
226. Ācārya Somakīrti (15th cent. CE)
227. Brahmasādhāraṇa (15th cent. CE)
228. Cāritrasundara Gaṇi (15th cent. CE)
229. Guṇaratna Sūri/Vijayaguṇaratna Sūri (15th cent. CE)
230. Jayavīra Gaṇi (15th cent. CE)
231. Jinaharṣa Gaṇi (15th cent. CE)
232. Jinasundara Sūri (15th cent. CE)
233. Kumārakavi (15th cent. CE)
234. Mahākavi Raidhū (15th cent. CE)
235. Munibhadra Sūri (15th cent. CE)
236. Muni Sundara Sūri (15th cent. CE)

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237. Pt. Mahīrāja (15th cent. CE)
238. Ratnaśekhara Sūri (15th cent. CE)
239. Śubhaśīla Gaṇi (15th cent. CE)
240. Siṃharāja (15th cent. CE)
241. Vardhamāna Sūri (15th cent. CE)
242. Bhaṭṭāraka Śrutasāgara (15-16th cent. CE)
243. Bhojakavi/Bhojasāgara (15-16th cent. CE)
244. Harṣavardhana (15-16th cent. CE)
245. Indrahaṃsa Gaṇi (15-16th cent. CE)
246. Jinamāṇikya (15-16th cent. CE)
247. Labdhisāgara Sūri (15-16th cent. CE)
248. Lāvaṇyasamaya (15-16th cent. CE)
249. Mārkaṇḍeya (15-16th cent. CE)
250. Merusundaragaṇi (15-16th cent. CE)
251. Narasenadeva (15-16th cent. CE)
252. Pt. Tejapāla (15-16th cent. CE)
253. Rājavallabha (15-16th cent. CE)
254. Śubhavardhana Gaṇi (15-16th cent. CE)
255. Somamaṇḍana Sūri (15-16th cent. CE)
256. Śānti Varṇī (between 15-18th cent. CE)
257. Anantahaṃsa (16th cent. CE)
258. Appayyādīkṣita (16th cent. CE)
259. Bhaṭṭāraka Śubhacandra (Third) (16th cent. CE)
260. Bhāvacandra Sūri (16th cent. CE)
261. Brahma Nemidatta (16th cent. CE)
262. Cārucandra Gaṇi (16th cent. CE)
263. Guṇavinaya Vācaka (16th cent. CE)

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264. Hīravijayajī (16th cent. CE)
265. Jasa Soma Gaṇi (16th cent. CE)
266. Jayasoma Pāṭhaka (16th cent. CE)
267. Jñānavimala Sūri (16th cent. CE)
268. Kanaka Kuśala Gaṇi (16th cent. CE)
269. Mahākavi Padma (16th cent. CE)
270. Padmasundara Sūri (16th cent. CE)
271. Pt. Medhāvī (16th cent. CE)
272. Ratnākara Varṇī (16th cent. CE)
273. Rājamalla (Brahma Rāyamalla) (16th cent. CE)
274. Taraṇatāraṇa Svāmī (16th cent. CE)
275. Udayavīra Gaṇi (16th cent. CE)
276. Upādhyāya Dharmasāgara Gaṇi (16th cent. CE)
277. Yati Keśarāja (16th cent. CE)
278. Harṣakīrti Sūri (16-17th cent. CE)
279. Jñānatilaka Gaṇi (16-17th cent. CE)
280. Mahākavi Vikrama (16-17th cent. CE)
281. Puṇya Kuśala Gaṇī (16-17th cent. CE)
282. Samayasundara Gaṇi (16-17th cent. CE)
283. Siddhicandra Gaṇi / Siddhi Candra Upādhyāya (16-17th cent. CE)
284. Upādhyāya Vallabha Pāṭhaka (16-17th cent. CE)
285. Vādicandra Sūri (16-17th cent. CE)
286. Vijayasena Sūri (16-17th cent. CE)
287. Upādhyāya Vinaya Vijaya Gaṇi (16-17th cent. CE)
288. Yaśaḥkīrti (16-17th cent. CE)
289. Ācārya Cirantana (17th cent. CE)
290. Ānandaghana (17th cent. CE)

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291. Bhūdharadāsa (17th cent. CE)
292. Hemarāja (17th cent. CE)
293. Meruvijaya Gaṇī (17th cent. CE)
294. Pt. Banārasīdāsa (17th cent. CE)
295. Puṇya Sāgara Gaṇi (17th cent. CE)
296. Rāmaśarmana Tarkavāgīśa (17th cent. CE)
297. Śubhavijaya Gaṇi (17th cent. CE)
298. Upādhyāya Yaśovijaya Gaṇi (17th cent. CE)
299. Vallabha Gaṇi (17th cent. CE)
300. Vinayakuśala Gaṇi (17th cent. CE)
301. Devacandra Gaṇi (17-18th cent. CE)
302. Pt. Daulatram (17-18th cent. CE)
303. Upādhyāya Mānavijaya (17-18th cent. CE)
304. Yaśasvatsāgara (17-18th cent. CE)
305. Ācārya Bhikṣu (18th cent. CE)
306. Jayamalji Mahāraja (18th cent. CE)
307. Jayacanda Chabara (18th cent. CE)
308. Kavi Bulākhīcandra (18th cent. CE)
309. Kṣamākalyāṇa Gaṇi (18th cent. CE)
310. Lakṣmaṇa Gaṇi (Assumed 18th cent. CE)
311. Mahopādhyāya Meghavijaya (18th cent. CE)
312. Muni Hemarāja (18th cent. CE)
313. Muni Jñānasāra (18th cent. CE)
314. Muni Veṇīdāsa (18th cent. CE)
315. Pt. Deepchand Kasliwal (18th cent. CE)
316. Pt. Haṃsaratnagaṇi (18th cent. CE)
317. Pt. Todarmal (18th cent. CE)

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318. Raghunātha (18th cent. CE)
319. Rāmapāṇivāda (18th cent. CE)
320. Upādhyāya Lakṣmīvallabha Gaṇi (18th cent. CE)
321. Vijaya Lakṣmī Sūri/Lakṣmī Sūri (18th cent. CE)
322. Dyānatarāya (19th cent. CE)
323. Jayācārya (19th cent. CE)
324. Ācārya Maghavāgaṇi (19th cent. CE)
325. Ācārya Māṇaka Gaṇi (19th cent. CE)
326. Muni Karmachand (19th cent. CE)
327. Muni Gulahajārī (19th cent. CE)
328. Muni Jīvojī (19th cent. CE)
329. Muni Ratnākara Kavi (19th cent. CE)
330. Pt. Devīdāsa (19th cent. CE)
331. Śrīmad Rājcandra (19th cent. CE)
332. Sadā Sukhadāsa (19th cent. CE)
333. Vijayacandra (19th cent. CE)
334. Vijayendra Sūri (19th cent. CE)
335. Ātmārāmajī Mahārāja (19-20th cent. CE)
336. Bhimasingh Manak (19-20th cent. CE)
337. Chothmal Mahārāja (19-20th cent. CE)
338. Ghāsīlāla Mahārāja (19-20th cent. CE)
339. Javāharācārya (19-20th cent. CE)
340. Kelāśasāgara Gaṇi (19-20th cent. CE)
341. Mahārāja Trilokaṛṣi (19-20th cent. CE)
342. Mohanlal Cunnilal Dhāmī (19-20th cent. CE)
343. Muktivimala Gaṇi (19-20th cent. CE)
344. Pt. Gulabchandra (19-20th cent. CE)

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345. Pt. Raghunandan Sharma (19-20th cent. CE)
346. Ratnacandra Mahārāja (19-20th cent. CE)
347. Vijaya Lāvaṇya Sūri (19-20th cent. CE)
348. Vrindavandas (19-20th cent. CE)
349. Amṛtaṛṣi (20th cent. CE)
350. Anantarāja Ābājī (20th cent. CE)
351. Anupachand Nyāyatīrth (20th cent. CE)
352. Ācārya Deshabhusan (20th cent. CE)
353. Ācārya Kunthu Sāgara (20th cent. CE)
354. Ācārya Tulsī (20th cent. CE)
355. Ācārya Vijayarāja (20th cent. CE)
356. Ānanda Sāgara Sūri (20th cent. CE)
357. Bechardas Doshi (20th cent. CE)
358. Bhanvarlal Nahata (20th cent. CE)
359. Buddhi Sāgara Sūri (20th cent. CE)
360. Carittasena (20th cent. CE)
361. Chandramauli (20th cent. CE)
362. G. Brahmap (20th cent. CE)
363. Guṇasāgara Gaṇi (20th cent. CE)
364. Hira Muni (20th cent. CE)
365. Jaina Śrāvaka Siṃha (20th cent. CE)
366. Jinamuni (20th cent. CE)
367. Kailash Shurt Sāgara Sūri (20th cent. CE)
368. Kalyāṇa Vijaya Gaṇi (20th cent. CE)
369. Kanaka Sūri (20th cent. CE)
370. Keśajamuni (20th cent. CE)
371. Kīrticandra (20th cent. CE)

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372. Kṛṣṇavijaya (20th cent. CE)
373. Mahākavī Anupa Sharma (20th cent. CE)
374. Mahārāja Deśabhūṣaṇa (20th cent. CE)
375. Manoharlal Varṇī (20th cent. CE)
376. Moolchand Shastri (20th cent. CE)
377. Muni Chauthmal (20th cent. CE)
378. Muni Chandan (20th cent. CE)
379. Muni Chhatramal (20th cent. CE)
380. Muni Dhanraj (20th cent. CE)
381. Muni Ganeshmal (20th cent. CE)
382. Muni Kṣemasāgara (20th cent. CE)
383. Muni Lāvaṇyavijaya (20th cent. CE)
384. Muni Nathmal (Bagore) (20th cent. CE)
385. Muni Nyāyavijaya (20th cent. CE)
386. Muni Priya Candra Gaṇi (20th cent. CE)
387. Muni Ratnaprabha Vijaya (20th cent. CE)
388. Nemacandasvāmī (20th cent. CE)
389. Nityanand Shastri (20th cent. CE)
390. Padma Vijaya (20th cent. CE)
391. Prabhu Dayal Kasliwal (20th cent. CE)
392. Preetam Singh Bagrecha (20th cent. CE)
393. Pt. Lakṣmīcandra (20th cent. CE)
394. Punamchand Bacchawat (20th cent. CE)
395. Raghuvir Sharan (20th cent. CE)
396. Ramapati Mishra (20th cent. CE)
397. Shankar Prasad Dikshit (20th cent. CE)
398. Shardacharan Dikshit (20th cent. CE)

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399. Shivanand Vijay (20th cent. CE)
400. Sūrya Sāgara Mahārāja (20th cent. CE)
401. Svāmī Chidanand (20th cent. CE)
402. Svāmī Yogajivanand (20th cent. CE)
403. Tekacanda (20th cent. CE)
404. Trailokya Sāgara (20th cent. CE)
405. Upādhyāya Kāmakumāranandi (20th cent. CE)
406. Vijaya Bhupendra Sūri (20th cent. CE)
407. Vijayadarśana Sūri (20th cent. CE)
408. Vijaya Kalāpūrṇa Sūri (20th cent. CE)
409. Vijayakeśara Sūri (20th cent. CE)
410. Vijayalabdhi Sūri (20th cent. CE)
411. Vijayanemicanda Nemisūriśvara (20th cent. CE)
412. Vijaya Nemi Sūri (20th cent. CE)
413. Vijaya Prem Sūri (20th cent. CE)
414. Vijaya Vimalagaṇi (20th cent. CE)
415. Vijayānanda Sūri (20 cent. CE)
416. Yaśodeva Sūri (20th cent. CE)
417. Ācārya Jñānasāgara Mahārāja / Bhuramal Shastri (20th-21st cent. CE)
418. Ācārya Mahāprajña / Muni Nathmal (20th-21st cent. CE)
419. Ācārya Mahāśramaṇa / Yuvācārya Mahāśramaṇa (20th-21st cent. CE)
420. Ācārya Vijaya Abhaya Śekhara Sūri (20th-21st cent. CE)
421. Chhailbihari Gupta (20th-21st cent. CE)
422. Hukamchand Bharill (20th-21st cent. CE)
423. Jñānamatiji Mātājī (20th-21st cent. CE)

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424. Muni Buddhamal (20th-21st cent. CE)
425. Muni Dinakar (20th-21st cent. CE)
426. Muni Kāmakumāra Nandi (20th-21st cent. CE)
427. Muni Niyama Sāgara (20th-21st cent. CE)
428. Muni Pranamya Sāgara (20th-21st cent. CE)
429. Muni Prashamrativijay (20th-21st cent. CE)
430. Muni Sunil Sāgara (20th-21st cent. CE)
431. Muni Śānti (20th-21st cent. CE)
432. Muni Sūrya (20th-21st cent. CE)
433. Muni Vimal Kumar (20th-21st cent. CE)
434. Pannalal Bakliwal (20th-21st cent. CE)
435. Syādvādamati Mātā (20th-21st cent. CE)
436. Upādhyāya Kanaknandi (20th-21st cent. CE)
437. Vidyānandi (20th-21st cent. CE)
438. Vidyā Sāgara Mahārāja (20th-21st cent. CE)
439. Vijaya Kastūra Sūri (20th-21st cent. CE)
440. Bhānuvijaya Gaṇi
441. Bhāskaravijaya
442. Bhuvanapāla
443. Cakradhara
444. Candraprabha Sūri
445. Deva Sūri
446. Dhanasar Gaṇi
447. Dharmakīrti Sūri
448. Gambhirvijay Gaṇi
449. Guṇavijaya Gaṇi
450. Guṇavinaya Gaṇi

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451. Gurudāsa
452. Harimuṇi
453. Harṣa Gaṇi
454. Harṣavijaya
455. Jayatīrtha
456. Jinakīrti Sūri
457. Jinasāgara
458. Jñānabhūṣaṇa Muni
459. Jñānacandra
460. Jñānakalaśa Sūrī
461. Kamala Kīrti
462. Kavi Nanhu
463. Keshvanna
464. Labhakushala Gaṇi
465. Laṅkeśvara
466. Mahācandra Muni
467. Māṇikyasundara Sūri
468. Muni Dhurandharvijay
469. Narayana Vidyavinoda
470. Nemicandra
471. Padma Jineśvara Sūri
472. Prabhadeva Sūri
473. Pt. Lakṣmīcandra
474. Purandar Sūri
475. Rajasingh
476. Rajkumar Jain
477. Rāmgopālācārya

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478. Śrīprabha Sūri
479. Shivanandi
480. Sivaditya
481. Soma Gaṇi
482. Taporatna Vijay
483. Thakur Prasad
484. Upādhyāya Sādhusundara
485. Vijayarāja
486. Vijayāmṛta Sūri
487. Vijaybhadrankara Sūri
488. Vimalācārya
489. Vinay Kumar

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R

पुस्तकालय

गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या 818.2954 आगत संख्या 182338

PRA-B

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित 30 वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क लगेगा।

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Bibliography of Jaina Literature

(Beginning to 2014)

To prepare the bibliography of Jaina Literature is one of the most important objectives of the project **'Archives of Jaina Heritage'** undertaken by **Mahadeolal Saraogi Anekant Shodhpeeth & the department of Jainology and Comparative Religion and Philosophy** of **Jain Vishva Bharati Institute.**

To have an authentic information of all Jaina literature was a challenging job as there are numerous books in various institutes, libraries etc. Moreover, to compile the information of all the books in one attempt is also a herculean task. It is inevitable that many books might have been omitted, as a matter of fact it is an on-going process. This work includes bibliography of about 8000 books, which are mostly research oriented. New books by new authors and publications are emerging frequently. In future, this project work can become even more inclusive.

In case of chronological presentation of the authors of original text time-period plays a significant role. Firstly, we have fixed the time-period, generally accepted by historians and scholars. Secondly, in order to overcome the difference, we have extended the time-periods, for instance, Ācārya Umāsvāti (between 2-5 cent. CE). Even though, the given time-period may be a matter of doubt for some scholars but in the field of research one should keep his/her mind broad.

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Views on Bibliography of Jaina Literature

A bibliography is the register of the items published on a subject. It normally helps the reader to understand what has been done in a subject, so that one can take a different subject which is untouched or the same subject can be undertaken for revision in the light of new findings or the old ideas can be rectified in the light of new findings. That is why, the bibliography of literature is necessary. As far as Jainism is concerned, Guérinot, Chhotelal Jain, Karl H. Potter, Royce Wiles etc. have put their efforts to prepare Jaina Bibliography. The recognized institution like Jain Vishva Bharati Institute has also undertaken a project like that. It is indeed an incredible work in the field of Jainism. It will be going on and on and volumes after volumes may be published by the university.

– Prof. S.R. Banerjee
Emeritus Professor, Jain Vishva Bharati Institue, Ladnun
Quondam Professor, Kolkata University, Kolkata

The *Bibliography of Jaina Literature* prepared at Ladnun, especially by the well-named Dr. Samani Aagam Pragyaji, Dr. Samani Rohit Pragyaji and Dr. Vandana Mehta, is a painstaking work which has been made as carefully and thoroughly as possible. In particular, it includes a large number of books published in India, some of them not well-known. Such an encyclopaedia is always a work in progress and exhaustivity is almost unreachable. But, as it is, it will be a very valuable tool for all those who have some interest in Jainism, whether they are academics or common men. I would like to congratulate heartily the Ladnun team for this remarkable achievement.

– Prof. Dr. Nalini Balbir
University of Sorbonne-Nouvelle Paris-3

I am delighted to see that after more than fifty years a list of extent Jain literature has finally been updated. I know that also in western universities this work will be welcomed, because there too it has been seen as an obstacle that no reliable lists of literature including recent writings and translations is available. May this bibliography also reach the libraries of non-occidental universities and libraries world-wide outside India. It will be a book for countries like China, Korea, Russia, Japan and South American and African countries when they can become informed and introduced with the vast body of Jain literature, Jain ethics, Jain cosmology, Jain biology, etc. It is a valuable contribution to the world-view of the coming centuries.

– Dr. Rudi Jansma
Paramaribo, Suriname, South America

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(Deemed University)
Ladnun-341306, Rajasthan

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